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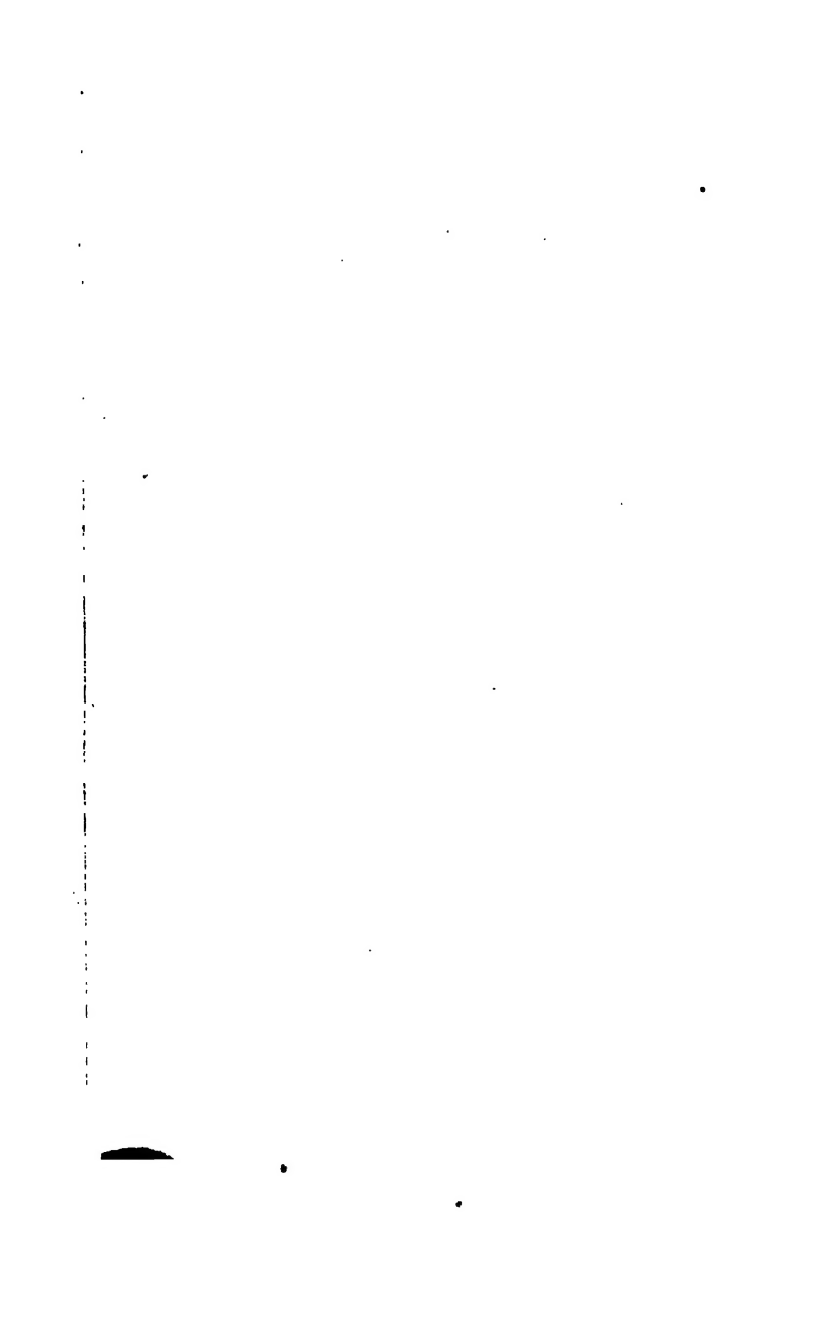
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HELLENICA ;

OR,

A HISTORY OF GREECE IN GREEK,

BEGINNING WITH THE INVASION OF XERXES.

PART I.

FROM THE INVASION OF XERXES TO THE SUPPRESSION OF
THE SAMIAN REVOLT,

A SPACE OF FORTY YEARS,
AS RELATED BY DIODORUS AND THUCYDIDES.

EDITED BY

JOSIAH WRIGHT, M.A.

HEAD MASTER OF SUTTON COLDFIELD SCHOOL;
TRANSLATOR OF THE PHÆDRUS, LYSIS, AND PROTAGORAS OF PLATO.

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PREFACE.

THE object of the following compilation is twofold. It is intended to supply the student with easy Greek for translation, and at the same time with a consecutive history.

The Editor has always been at a loss what Greek book to lay first before his pupils. A Delectus may perhaps be useful in its earlier pages; but it soon becomes difficult, and is always dull. The *λέξις εἰρομένη* of Herodotus, however beautiful, is hardly fitted for learners of grammar. Xenophon is not unsuitable in point of style and facility of diction; but he writes too minutely, and on events scarcely prominent enough, for a beginner. It is, therefore, with the hope of supplying a deficiency, which *he* at any rate has felt, that the Editor has prepared the following pages.

The first thirty chapters are taken from the Eleventh Book of Diodorus Siculus, and embrace, perhaps, the most interesting event in ancient history, the Invasion

of Greece by Xerxes. Diodorus is not very well known, and possesses no very great merit as a historian. Altogether unphilosophical, he is sometimes even careless in his statements. Hence it has occasionally been found necessary to prevent misconception by referring in the Notes to the clear and simple details of Herodotus. Nor is the style of Diodorus very interesting ; but his diction is both easy and correct. There are to be met with in his pages a few deviations from pure classical usage, which have for the most part been corrected in the Notes, and should always be observed by the tutor. But in general his Greek seems well fitted for boys beginning to translate, and well fitted also for practice in composition. Perhaps no author presents greater facilities for the very useful process of translation and re-translation.

The later Chapters comprise that masterly sketch of the Athenian Empire which Thucydides introduces into the First Book of his History. This extract, forming by itself an entire subject, narrates in clear outline the principal events which took place between the Persian and Peloponnesian wars, and is written for the most part in the simplest possible language. The pupil has thus an opportunity of being introduced, earlier than usual, to the study of the first historian of antiquity, without being impeded by the difficulties *which generally beset his style.*

The Notes require a few words of explanation. Some of them are historical, and a few critical ; but most are simply grammatical, and confined to a single division of grammar. As it is hoped that this volume may be found useful by mere beginners, it is drawn up with especial reference to their use. In the Preliminary Observations an attempt has been made to explain the theory and laws of the Cases ; and the Notes are chiefly intended to illustrate them. The pupil may well begin to translate without thoroughly comprehending the laws ; but he should read the observations, by small portions, daily ; and when he has mastered them, he should re-commence the text, and never be suffered to pass a single noun without referring it to one or other of the laws. By this means something of a scientific character will be imparted to his work ; he will be taught from the first to look on words, not as isolated facts, but as parts of a system ; capable of being referred, like the phenomena of natural science, to some distinct class, and of being explained in accordance with some known law.

For the Preliminary Observations and the Grammatical Notes the Editor is chiefly indebted to Rost's Greek Grammar ; for the rest, he has availed himself of the assistance of the best editors of Thucydides, without thinking it necessary in each case to affix their names. The text, in the Chapters from Diodorus, is that of the

Tauchnitz Edition ; in the chapters from Thucydides, Bekker's.

This volume then comprises ; historically, a space of forty years, from the Invasion of Xerxes to the breaking out of the Peloponnesian War ; grammatically, a theory of the Cases, with examples to illustrate it. Together they form a study which a schoolboy may well get through in a single half-year. The present volume is complete in itself ; but the Editor trusts it may be followed by others, which will carry on the history of Greece through the times of Thucydides and Xenophon, and explain, on similar principles, other portions of the Greek grammar.

ΤΩΝ ΕΛΛΗΝΙΚΩΝ

ΒΙΒΛΟΣ ΠΡΩΤΗ.

Ι. ἘΠ' ἄρχοντος μὲν Ἀθήνησι Καλλιάρχου, τῷ δὲ πρώτῳ ἔτει τῆς ἑβδομηκοστῆς πέμπτης Ὀλυμπιάδος, Ξέρξης ὁ βασιλεὺς ἐστράτευσεν ἐπὶ τὴν Ἑλλάδα διὰ ταύτην τὴν αἰτίαν. Μαρδόνιος ὁ Πέρσης ἀνεψιὸς μὲν καὶ κηδεστὴς ἦν Ξέρξου, διὰ δὲ σύνεσιν καὶ ἀνδρείαν μάλιστα θαυμαζόμενος παρὰ τοῖς Πέρσαις. Οὗτος μετέωρος ὦν τῷ φρονήματι, καὶ τὴν ἡλικίαν ἀκμάζων, ἐπεθύμει μεγάλων δυνάμεων ἀφηγήσασθαι. Διόπερ ἔπεισε τὸν Ξέρξην καταδουλώσασθαι τοὺς Ἕλληνας, αἰεὶ πολεμικῶς ἔχοντας πρὸς τοὺς Πέρσας.

ΙΙ. Ὁ δὲ Ξέρξης πεισθεὶς αὐτῷ ἤρξατο ναυπηγεῖσθαι κατὰ πᾶσαν τὴν παραθαλάττιον, τὴν ὑπ' αὐτὸν ταττομένην, Αἴγυπτόν τε καὶ Φοινίκην, καὶ Κύπρον, πρὸς δὲ τούτοις Κιλικίαν, καὶ Παμφυλίαν, καὶ Πισιδικὴν, ἔτι δὲ Λυκίαν, καὶ Καρίαν, καὶ Μυσίαν, καὶ Τρωάδα, καὶ τὰς

ἐφ' Ἑλλησπόντῳ πόλεις, καὶ τὴν Βιθυνίαν, καὶ τὸν Πόντον. Τριετὴ δὲ χρόνον παρασκευασάμενος, κατεσκεύασε ναῦς μακρὰς πλείους τῶν χιλίων καὶ διακοσίων. Συνεβάλετο δὲ αὐτῷ καὶ ὁ πατὴρ Δαρεῖος, πρὸ τῆς τελευτῆς παρασκευὰς πεποιημένος μεγάλων δυνάμεων. Καὶ γὰρ ἐκεῖνος ἡττημένος ὑπὸ Ἀθηναίων ἐν Μαραθῶνι Δάτιδος ἡγούμενου, χαλεπῶς διέκειτο πρὸς τοὺς νενικηκότας Ἀθηναίους. Ἀλλὰ Δαρεῖος μὲν μέλλων ἤδη διαβαίνειν ἐπὶ τοὺς Ἑλληνας, ἐμεσολαβήθη τελευτήσας· ὁ δὲ Ξέρξης διὰ τε τὴν τοῦ πατρὸς ἐπιβολήν, καὶ τὴν τοῦ Μαρδονίου συμβουλὴν, καθότι προείρηται, διέγνω πολεμεῖν τοῖς Ἑλλησιν. Ὡς δ' αὐτῷ πάντα τὰ πρὸς τὴν στρατείαν ἡτοιμάστω, τοῖς μὲν ναυάρχοις παρήγγειλεν ἀθροίζειν τὰς ναῦς εἰς Κύμην καὶ Φώκαιαν· αὐτὸς δ' ἐξ ἀπασῶν τῶν σατραπειῶν συναγαγὼν τὰς πεζικὰς καὶ ἰππικὰς δυνάμεις, προῆγεν ἐκ τῶν Σούσων. Ὡς δ' ἦκεν εἰς Σάρδεϊς, κήρυκας ἐξέπεμψεν εἰς τὴν Ἑλλάδα, προστάξας εἰς πάσας τὰς πόλεις ἵεναι, καὶ τοὺς Ἑλληνας αἰτεῖν ὕδωρ καὶ γῆν. Τὴν δὲ στρατιὰν διελόμενος, ἐξαπέστειλε τοὺς ἱκανοὺς ζεύξαι μὲν τὸν Ἑλλήσποντον, διασκάψαι δὲ τὸν Ἀθῶ κατὰ τὸν αὐχένα τῆς Χερρόνησου· ἅμα μὲν ταῖς δυνάμεσιν

ἀσφαλῇ καὶ σύντομον τὴν διέξοδον ποιούμενος, ἅμα δὲ τῷ μεγέθει τῶν ἔργων ὑπίζων προκαταπλήξασθαι τοὺς Ἕλληνας. Οἱ μὲν οὖν πεμφθέντες ἐπὶ τὴν κατασκευὴν τῶν ἔργων, ταχέως ἤνουν, διὰ τὴν πολυχειρίαν τῶν ἐργαζομένων. Οἱ δ' Ἕλληνες πυθόμενοι τὸ μέγεθος τῆς τῶν Περσῶν δυνάμεως, ἐξέπεμψαν εἰς Θετταλίαν μυρίους ὀπλίτας, τοὺς καταληφόμενους τὰς ἐπὶ τὰ Τέμπη παρόδους· ἡγείτο δὲ τῶν μὲν Λακεδαιμονίων Συνετός, τῶν δὲ Ἀθηναίων Θεμιστοκλῆς. Οὗτοι δὲ πρὸς τὰς πόλεις πρεσβευτὰς ἀποστείλαντες, ἤξιουν ἀποστέλλειν στρατιώτας τοὺς κοινῇ φυλάξοντας τὰς παρόδους· ἔσπευδον γὰρ ἀπ' ἑσῆς τὰς Ἑλληνίδας πόλεις περιλαβεῖν ταῖς προφυλακαῖς, καὶ κοινοποιήσασθαι τὸν πρὸς τοὺς Πέρσας πόλεμον. Ἐπεὶ δὲ τῶν Θετταλῶν καὶ τῶν ἄλλων Ἑλλήνων τῶν πλησιοχώρων ταῖς παρόδοις ἔδωκαν οἱ πλείους ὕδωρ τε καὶ γῆν τοῖς ἀφυγμένοις ἀπὸ Ξέρξου, ἀπογνόντες τὴν ἐπὶ τὰ Τέμπη φυλακὴν, ἐπανήλθον εἰς τὴν οἰκίαν.

III. Χρήσιμον δὲ διορίσαι τῶν Ἑλλήνων τοὺς τὰ τῶν βαρβάρων ἐλομένους, ἵνα τυγχάνουντες ὀνειδούς, ἀποτρέπωσι ταῖς βλασφημίαις τοὺς προδότας ἂν γενομένους τῆς κοινῆς ἐλευθε-

ρίας. Αἰνιᾶνες μὲν οὖν καὶ Δόλοπες καὶ Μηλιεῖς καὶ Περῤῥαιβοὶ καὶ Μάγνητες μετὰ τῶν βαρβάρων ἐτάχθησαν, ἔτι γε παρούσης τῆς ἐν τοῖς Τέμπεσι φυλακῆς· Ἀχαιοὶ δὲ καὶ Φθιώται καὶ Λοκροὶ καὶ Θετταλοὶ καὶ Βοιωτοὶ οἱ πλείους τούτων ἀπελθόντων ἀπέκλιναν πρὸς τοὺς βαρβάρους. Οἱ δ' ἐν Ἰσθμῷ συνεδρεύοντες τῶν Ἑλλήνων ἐψηφίσαντο τοὺς μὲν ἐθελοντὶ τῶν Ἑλλήνων ἐλομένους τὰ Περσῶν, δεκατεύσαι τοῖς θεοῖς, ἐπὰν τῷ πολέμῳ κρατήσωσι· πρὸς δὲ τοὺς τὴν ἡσυχίαν ἔχοντας ἐκπέμψαι πρέσβεις τοὺς παρακαλῶντας συναγωνίζεσθαι περὶ τῆς κοινῆς ἐλευθερίας· ὧν οἱ μὲν εἵλοντο γνησίως τὴν συμμαχίαν, οἱ δὲ παρήγον ἐφ' ἱκανὸν χρόνον, ἀντεχόμενοι τῆς ἰδίας μόνον ἀσφαλείας, καὶ караδοκοῦντες τὸ τοῦ πολέμου τέλος. Ἀργεῖοι δὲ πρέσβεις ἀποστείλαντες εἰς τὸ κοινὸν συνέδριον, ἐπηγγέλονται συμμαχήσειν, εἰ ἂν αὐτοῖς μέρος τι τῆς ἡγεμονίας συγχωρήσωσιν· οἷς οἱ σύεδροι διεσάφησαν, εἰ μὲν δεινότερον ἡγούνται τὸ στρατηγὸν ἔχειν Ἑλληνα, ἢ δεσπότην βάρβαρον, ὀρθῶς αὐτοὺς ἔχειν ἡσυχίαν· εἰ δὲ φιλοτιμοῦνται λαβεῖν τὴν τῶν Ἑλλήνων ἡγεμονίαν, ἄξια ταύτης δεῖν ἔφασαν αὐτοὺς πεπραχότας, ἐπιζητεῖν τὴν τηλικαύτην δόξαν. Μετὰ δὲ

ταῦτα τῶν παρὰ Ξέρξου πρέσβων ἐπιόντων τῇ Ἑλλάδι, καὶ γῆν καὶ ὕδωρ αἰτούντων, αἱ πόλεις ἅπασαι διὰ τῶν ἀποκρίσεων ἀπεδείκνυντο τὴν περὶ τῆς κοινῆς ἐλευθερίας σπουδὴν. Ξέρξης δὲ ὥς ἐπύθετο τὸν Ἑλλησποντον ἐξεύχθαι, καὶ τὸν Ἄθω διεσκάφθαι, προῆγεν ἐκ τῶν Σάρδεων, ἐφ' Ἑλλησπόντου τὴν πορείαν ποιούμενος· ὥς δὲ ἦκεν εἰς Ἀβυδον, διὰ τοῦ ζεύγματος τὴν δύναμιν διήγαγεν εἰς τὴν Εὐρώπην. Πορευόμενος δὲ διὰ τῆς Θράκης, πολλοὺς προσελαμβάνετο στρατιώτας καὶ τῶν Θρακῶν καὶ τῶν ὁμόρων τούτοις Ἑλλήνων. Ὡς δ' ἦκεν εἰς τὸν ὀνομαζόμενον Δορίσκον, ἐνταῦθα μετεπέμψατο τὸ ναυτικόν, ὥστε ἀμφοτέρας τὰς δυνάμεις εἰς ἓνα τόπον ἀθροισθῆναι· ἐποίησατο δὲ καὶ τὸν ἐξετασμὸν τῆς στρατιᾶς ἀπάσης. Ἡριθμήθησαν δὲ τῆς πεζῆς δυνάμεως μυριάδες πλείους τῶν ὀγδοήκοντα· νῆες δὲ σύμπασαι μακραὶ πλείους τῶν χιλίων καὶ διακοσίων· καὶ τούτων Ἑλληνίδες τριακόσiai καὶ εἴκοσι, τὰ μὲν πληρώματα τῶν ἀνδρῶν παρεχομένων τῶν Ἑλλήνων, τὰ δὲ σκάφη τοῦ βασιλέως χορηγοῦντος. Αἱ δὲ λοιπαὶ πᾶσαι βαρβαρικαὶ κατηριθμοῦντο· καὶ τούτων Αἰγύπτιοι μὲν διακοσίας παρέσχοντο, Φοίνικες δὲ τριακοσίας, Κίλικες δὲ ὀγδοήκοντα, Πάμφυλοι δὲ

τετταράκοντα, καὶ Λύκιοι τὰς Ἰσας· πρὸς δὲ τούτοις Κᾶρες μὲν ὀγδοήκοντα, Κύπριοι δὲ ἑκατὸν καὶ πεντήκοντα. Τῶν δὲ Ἑλλήνων ἔπεμψαν Δωριεῖς μὲν οἱ πρὸς τῇ Καρίᾳ κατοικοῦντες, μετὰ Ῥοδίων καὶ Κώων, τετταράκοντα· Ἰῶνες δὲ μετὰ Χίων καὶ Σαμίων, ἑκατόν· Αἰολεῖς δὲ μετὰ Λεσβίων καὶ Τενεδίων, τετταράκοντα· Ἑλλησπόντιοι δὲ ὀγδοήκοντα, σὺν τοῖς περὶ τὸν Πόντον κατοικοῦσι· νησιῶται δὲ πεντήκοντα· τὰς γὰρ νήσους τὰς ἐντὸς Κυανέων καὶ Τριοπίου καὶ Σουνέου προσηγμένος ἦν ὁ βασιλεύς· Τριήρεις μὲν οὖν τοσαῦται τὸ πλῆθος ὑπήρχον· ἵππαγωγοὶ δὲ ὀκτακόσiai πεντήκοντα· αἱ δὲ τριηκόντοροι, τρισχίλια. Ὁ μὲν οὖν Ξέρξης περὶ τὸν ἑξετασμὸν τῶν δυνάμεων διέτριβε περὶ τὸν Δορίσκον.

IV. Τοῖς δὲ συνέδροις τῶν Ἑλλήνων, ἐπειδὴ πλησίον εἶναι προσαπηγγέλθησαν αἱ τῶν Περσῶν δυνάμεις, ἔδοξε ταχέως ἀποστέλλειν τὴν μὲν ναυτικὴν δύναμιν ἐπὶ τὸ Ἀρτεμίσιον τῆς Εὐβοίας, εὐθετον ὁρῶσι τὸν τόπον τοῦτον πρὸς τὴν ἀπάντησιν τῶν πολεμίων· εἰς δὲ τὰς Θερμοπύλας τοὺς ἱκανοὺς ὀπλίτας, προκαταληφθέντας τὰς ἐν τοῖς στενοῖς παρόδους, καὶ κωλύοντας προάγειν ἐπὶ τὴν Ἑλλάδα τοὺς βαρβάρους. Ἐσπευδον

γὰρ τοὺς τὰ τῶν Ἑλλήνων προελομένους ἐντος
 περιλαβεῖν, καὶ σῶζειν εἰς τὸ δυνατόν τοὺς
 συμμάχους. Ἦγεῖτο δὲ τοῦ μὲν στόλου παντὸς
 Εὐρυβιάδης ὁ Λακεδαιμόνιος, τῶν δὲ εἰς Θερμο-
 πύλας ἐκπεμφθέντων Λεωνίδης ὁ τῶν Σπαρτιατῶν
 βασιλεύς, μέγα φρονῶν ἐπ' ἀνδρείᾳ καὶ στρατηγίᾳ.
 Οὗτος δὲ λαβὼν τὴν ἐξουσίαν, ἐπήγγειλε χιλίοις
 μόνον ἐπὶ τὴν στρατείαν ἀκολουθεῖν αὐτῷ· τῶν
 δὲ ἐφόρων λεγόντων ὡς ὀλίγους παντελῶς ἄγει
 πρὸς μεγάλην δύναμιν, καὶ προσταττόντων
 πλείονας παραλαμβάνειν, εἶπε πρὸς αὐτοὺς ἐν
 ἀπορρήτοις, ὅτι πρὸς μὲν τὸ κωλύσαι τοὺς βαρ-
 βάρους διελθεῖν τὰς παρόδους, ὀλίγοι, πρὸς
 μέντοιγε τὴν πράξιν ἐφ' ἣν πορεύονται νῦν,
 πολλοί. Αἰνιγματωδῶς δὲ καὶ ἀσαφῶς τῆς
 ἀποκρίσεως γενομένης, ἐπηρώτησαν αὐτὸν εἰ
 πρὸς εὐτελῇ τινὰ πράξιν αὐτοὺς ἄγειν διανοεῖται.
 Ἀπεκρίθη δὲ ὅτι τῷ λόγῳ μὲν ἐπὶ τὴν φυλακὴν
 ἄγει τῶν παρόδων, τῷ δὲ ἔργῳ περὶ τῆς κοινῆς
 ἐλευθερίας ἀποθανουμένους· ὥστε ἐὰν μὲν οἱ
 χίλιοι πορευθῶσιν, ἐπιφανεστέραν ἔσεσθαι τὴν
 Σπάρτην, τούτων τελευτησάντων· ἐὰν δὲ πανδη-
 μεὶ στρατεύσωσι Λακεδαιμόνιοι, παντελῶς
 ἀπολεῖσθαι τὴν Λακεδαίμονα· οὐδένα γὰρ αὐτῶν
 τολμήσειν φεύγειν, ἵνα τύχη σωτηρίας. Τῶν μὲν

οὖν Λακεδαιμονίων ἦσαν χίλιοι, καὶ σὺν αὐτοῖς Σπαρτιᾶται τριακόσιοι, τῶν δ' ἄλλων Ἑλλήνων τῶν ἅμα αὐτοῖς συνεκπεμφθέντων ἐπὶ τὰς Θερμοπύλας, τρισχίλιοι. Ὁ μὲν οὖν Λεωνίδης μετὰ τετρακισχιλίων προῆγεν ἐπὶ τὰς Θερμοπύλας. Λοκροὶ δὲ οἱ πλησίον τῶν παρόδων κατοικοῦντες ἐδεδώκεσαν μὲν γῆν καὶ ὕδωρ τοῖς Πέρσαις, κατεπαγγελλόμενοι δ' ἦσαν προκαταλήψεσθαι τὰς παρόδους· ὥς δ' ἐπύθοντο τὸν Λεωνίδα ἤκειν εἰς Θερμοπύλας, μετενόησαν, καὶ μετέθεντο πρὸς τοὺς Ἕλληνας. Ἦκον δὲ εἰς τὰς Θερμοπύλας καὶ Λοκροὶ χίλιοι, καὶ Μηλίων τοσοῦτοι, καὶ Φωκέων οὐ πολὺ λειπόμενοι τῶν χιλίων· ὁμοίως δὲ καὶ Θηβαίων ἀπὸ τῆς ἐτέρας μερίδος ὥς τετρακόσιοι· διεφέροντο γὰρ οἱ τὰς Θήβας κατοικοῦντες πρὸς ἀλλήλους περὶ τῆς πρὸς τοὺς Πέρσας συμμαχίας. Οἱ μὲν οὖν μετὰ Λεωνίδου συναχθέντες Ἕλληνες, τοσοῦται τὸν ἀριθμὸν ὄντες, διέτριβον περὶ τὰς Θερμοπύλας, ἀναμένοντες τὴν τῶν Περσῶν παρουσίαν.

V. Ξέρξης δὲ μετὰ τὸν ἐξετασμὸν τῶν δυνάμεων προῆγεν εὐθὺς μετὰ παντὸς τοῦ στρατεύματος, καὶ μέχρι μὲν Ἀκάνθου πόλεως τῇ πεζῇ στρατιᾷ πορευομένου, συμπαρέπλει πᾶς ὁ στόλος· ἐκείθεν δὲ κατὰ τὸν διορυχθέντα τόπον

διεκομίσθησαν εἰς τὴν ἑτέραν θάλασσαν συντόμως
 καὶ ἀσφαλῶς. Ὡς δ' ἦκεν ἐπὶ τὸν Μηλιακὸν
 κόλπον, ἐπύθετο τοὺς πολεμίους προκατειληφέναι
 τὰς παρόδους. Διόπερ ἐνταῦθα προσαναλαβὼν
 τὴν δύναμιν, μετεπέμψατο τοὺς ἀπὸ τῆς
 Εὐρώπης συμμάχους, οὐ πολὺ λείποντας τῶν
 εἴκοσι μυριάδων· ὥστε ἔχειν αὐτὸν τοὺς σύμ-
 παντας οὐκ ἐλάττους τῶν ἑκατὸν μυριάδων,
 χωρὶς τῆς ναυτικῆς δυνάμεως. Ὁ δὲ σύμπας
 ὄχλος τῶν τε ἐν ταῖς μακραῖς ναυσὶν ὄντων καὶ
 τῶν τὴν ἀγορὰν καὶ τὴν ἄλλην παρασκευὴν
 κομιζόντων, οὐκ ἐλάττων ἦν τῶν προειρημένων
 ὥστε μηδὲν θαυμαστὸν εἶναι τὸ λεγόμενον ὑπὲρ
 τοῦ πλήθους τῶν ὑπὸ Ξέρξου συναχθέντων. Φασὶ
 γὰρ τοὺς ἀενάους ποταμοὺς διὰ τὴν τοῦ πλήθους
 συνέχειαν ἐπιλιπεῖν, τὰ δὲ πελάγη τοῖς τῶν νεῶν
 ἱστίοις κατακαλυφθῆναι. Μέγισται μὲν οὖν
 δυνάμεις τῶν εἰς ἱστορικὴν μνήμην παραδεδομένων
 αἱ μετὰ Ξέρξου γενόμεναι παραδέδονται. Τῶν
 δὲ Περσῶν κατεστρατοπεδευκότων παρὰ τὸν
 Σπερχειὸν ποταμόν, ὁ μὲν Ξέρξης ἀπέστειλεν
 ἀγγέλους εἰς τὰς Θερμοπύλας, τοὺς ἅμα μὲν
 κατασκεφομένους τίνα διάνοιαν ἔχουσι περὶ τοῦ
 πρὸς αὐτὸν πολέμου. Προσέταξε δ' αὐτοῖς
 παραγγέλλειν ὅτι βασιλεὺς Ξέρξης κελεύει τὰ

μὲν ὅπλα πάντα ἀποθέσθαι, αὐτοὺς δὲ ἀκινδυνούς εἰς τὰς πατρίδας ἀπιέναι, καὶ συμμάχους εἶναι Περσῶν· καὶ ταῦτα πράξασιν αὐτοῖς ἐπηγγείλατο δώσειν χώραν τοῖς Ἑλλησι πλείω καὶ βελτίω τῆς νῦν ὑπ' αὐτῶν κατεχομένης. Οἱ δὲ περὶ τὸν Λεωνίδην ἀκούσαντες τῶν ἀγγέλων, ἀπεκρίναντο, ὅτι καὶ συμμαχοῦντες τῷ βασιλεῖ, χρησιμώτεροι μετὰ τῶν ὅπλων ἔσονται, καὶ πολεμεῖν ἀναγκαζόμενοι, μετὰ τούτων γενναιότερον ὑπὲρ τῆς ἐλευθερίας ἀγωνιοῦνται· περὶ δὲ τῆς χώρας, ἣν ὑπισχνεῖται δώσειν, ὅτι πάτριόν ἐστι τοῖς Ἑλλησι, μὴ διὰ κακίαν, ἀλλὰ δι' ἀρετὴν κτᾶσθαι χώραν.

VI. Ὁ δὲ βασιλεὺς ἀκούσας παρὰ τῶν ἀγγέλων τὰς τῶν Ἑλλήνων ἀποκρίσεις, προσεκαλέσατο Δημάρατον Σπαρτιάτην, ἐκ τῆς πατρίδος πεφευγότα πρὸς αὐτόν· καταγελάσας δὲ τῶν ἀποκρίσεων, ἐπηρώτησε τὸν Λάκωνα, πότερον οἱ Ἕλληνες ὀξύτερον τῶν ἐμῶν ἵππων φεύξονται, ἢ πρὸς τηλικαύτας δυνάμεις παρατάξασθαι τολμήσουσι. Τὸν δὲ Δημάρατον εἰπεῖν φασίν, ὡς οὐδ' αὐτὸς σὺ τὴν ἀνδρίαν τῶν Ἑλλήνων ἀγνοεῖς· τοὺς γὰρ ἀφισταμένους τῶν βαρβάρων Ἑλληνικαῖς δυνάμεσι καταπολεμεῖς· ὥστε μὴ νόμιζε τοὺς ὑπὲρ τῆς σῆς ἀρχῆς ἄμεινον

τῶν Περσῶν ἀγωνιζομένους, ὑπὲρ τῆς ἰδίας ἐλευθερίας ἦττον κινδυνεύσειν πρὸς τοὺς Πέρσας. Ὁ δὲ Ξέρξης καταγελάσας αὐτοῦ, προσέταξεν ἀκολουθεῖν, ὅπως ἴδῃ φεύγοντας τοὺς Λακεδαιμονίους. Τὴν δὲ δύναμιν ἀναλαβών, ἤκεν ἐπὶ τοὺς ἐν Θερμοπύλαις Ἕλληνας, προτάξας ἀπάντων τῶν ἐθνῶν Μήδους· εἴτε δι' ἀνδρίαν προκρίνας αὐτούς, εἴτε καὶ βουλόμενος ἅπαντας ἀπολέσαι. Ἐνὴν γὰρ ἔτι φρόνημα τοῖς Μήδοις τῆς τῶν προγόνων ἡγεμονίας οὐ πάλαι καταπεποιημένης. Συννέταξε δὲ τοῖς Μήδοις καὶ τῶν ἐν Μαραθῶνι τετελευτηκότων ἀδελφούς καὶ υἱούς, νομίζων τούτους ἐκθυμότατα τιμωρήσεσθαι τοὺς Ἕλληνας. Οἱ μὲν οὖν Μῆδοι τοῦτον τὸν τρόπον συνταχθέντες, προσέπεσον τοῖς φυλάττουσι τὰς Θερμοπύλας· ὁ δὲ Λεωνίδης εὖ παρεσκευασμένος, συνήγαγε τοὺς Ἕλληνας ἐπὶ τὸ στενώτατον τῆς παρόδου.

VII. Γενομένης δὲ μάχης καρτερᾶς, καὶ τῶν μὲν βαρβάρων θεατὴν ἔχοντων τῆς ἀρετῆς τὸν βασιλέα, τῶν δὲ Ἑλλήνων μιμνησκομένων τῆς ἐλευθερίας, καὶ παρακαλουμένων ὑπὸ τοῦ Λεωνίδου πρὸς τὸν ἀγῶνα, θαυμαστὸν συνέβαινε γίνεσθαι τὸν κίνδυνον. Συστάδην γὰρ οὔσης τῆς μάχης, καὶ τῶν πληγῶν ἐκ χειρὸς γινομένων,

ἔτι δὲ τῆς συστάσεως πεπυκνωμένης, ἐπὶ πολὺν χρόνον ἰσόρροπος ἦν ἡ μάχη. Τῶν δ' Ἑλλήνων ὑπερεχόντων ταῖς ἀρεταῖς καὶ τῷ μεγέθει τῶν ἀσπίδων, μόγισ ἐνέδωκαν οἱ Μῆδοι. Πολλοὶ μὲν γὰρ αὐτῶν ἔπεσον, οὐκ ὀλίγοι δὲ κατετραυματίσθησαν. Τοῖς δὲ Μήδοις ἐπιτεταγμένοι Κίσσιοι καὶ Σάκαι, κατ' ἀρετὴν ἐπὶλεκτοί, διεδέξαντο τὴν μάχην, καὶ νεοχμοὶ πρὸς διαπεπονημένους συμβαλόντες, ὀλίγον μὲν χρόνον ὑπέμενον τὸν κίνδυνον, κτεινόμενοι δ' ὑπὸ τῶν περὶ τὸν Λεωνίδην καὶ βιασθέντες ὑπεχώρησαν. Ἀσπίσι γὰρ καὶ πέλταις μικραῖς οἱ βάρβαροι χρώμενοι, κατὰ μὲν τὰς εὐρυχωρίας ἐπλεονέκτουν, εὐκίνητοι γενόμενοι, κατὰ δὲ τὰς στενοχωρίας τοὺς μὲν πολεμίους οὐκ εὐχερῶς ἐτίτρωσκον, συμπεφραγμένους καὶ μεγάλαις ἀσπίσι σκεπαζομένους ὅλον τὸ σῶμα, αὐτοὶ δὲ διὰ τὰς κουφότητας τῶν σκεπαστηρίων ὅπλων ἐλαττούμενοι, πυκνοῖς τραύμασι περιέπιπτον. Τέλος δὲ ὁ Ξέρξης πάντα μὲν τὸν περὶ τὰς παρόδους τόπον νεκρῶν ὀρώων ἐστρωμένον, τοὺς δὲ βαρβάρους οὐχ ὑπομένοντας τὰς τῶν Ἑλλήνων ἀρετάς, προσέπεμψε τοὺς τῶν Περσῶν ἐπιλέκτους, ὀνομαζομένους ἀθανάτους, καὶ δοκοῦντας ταῖς ἀνδραγαθίαις πρωτεύειν τῶν συστρατενο-

μένων. Ὡς δὲ καὶ οὗτοι βραχὺν ἀντιστάντες χρόνον ἔφυγον, τότε μὲν τῆς νυκτὸς ἐπιλαβούσης διελύθησαν, παρὰ μὲν τοῖς βαρβάροις πολλῶν ἀνγηρημένων, παρὰ δὲ τοῖς Ἑλλησιν ὀλίγων πεπτωκότων.

VIII. Τῇ δ' ὑστεραίᾳ Ξέρξης μὲν, παρὰ προσδοκίαν αὐτῷ τῆς μάχης λαβούσης τὸ τέλος, ἐξ ἀπάντων τῶν ἐθνῶν ἐπέλεξε τοὺς δοκοῦντας ἀνδρίᾳ καὶ θράσει διαφέρειν, καὶ πολλὰ δεηθεὶς αὐτῶν, προσεῖπεν ὅτι βιασαμένοις αὐτοῖς τὴν εἴσοδον δωρεὰς ἀξιολόγους δώσει, φεύγουσι δὲ θάνατος ἔσται τὸ πρόστιμον. Τούτων δὲ μετὰ μεγάλης συστροφῆς καὶ βίας ἐπὶ ῥαξάντων τοῖς Ἑλλησιν, οἱ περὶ Λεωνίδην τότε συμφράξαντες, καὶ τείχει παραπλησίαν ποιησάμενοι τὴν σύστασιν, ἐκθύμως ἡγωνίζοντο. Ἐπὶ τοσοῦτο δὲ προέβησαν ταῖς προθυμίαις, ὥστε τοὺς εἰωθότας ἐκ διαδοχῆς μεταλαμβάνειν τῆς μάχης οὐ συνεχώρησαν, ἀλλὰ τῇ συνεχείᾳ τῆς κακοπαθείας περιγενόμενοι, πολλοὺς ἀνήρουν τῶν ἐπιλέκτων βαρβάρων ἔφημερεύοντες δὲ τοῖς κινδύνοις, ἡμιλλῶντο πρὸς ἀλλήλους. Οἱ μὲν γὰρ πρεσβύτεροι πρὸς τὰς τῶν νέων ἀκμὰς ὑπερεβάλλοντο, οἱ δὲ νεώτεροι πρὸς τὰς τῶν πρεσβυτέρων ἐμπειρίας τε καὶ δόξας ἡμιλλῶντο. Τέλος δὲ φευγόν-

των καὶ τῶν ἐπιλέκτων, οἱ τὴν ἐπιτεταγμένην
στάσιν ἔχοντες τῶν βαρβάρων, συμφράξαντες,
οὐκ εἶων φεύγειν τοὺς ἐπιλέκτους· διόπερ
ἠναγκάζοντο πάλιν ἀναστρέφειν καὶ μάχεσθαι.
Ἀπορουμένου δὲ τοῦ βασιλέως καὶ ἑνομιζόντος
μηδένα τολμήσειν ἔτι μάχεσθαι, ἦκε πρὸς αὐτὸν
Τραχίνιος τις τῶν ἐγχωρίων, ἔμπειρος ὢν τῆς
ὀρεινῆς χώρας. Οὗτος τῷ Ξέρξῃ προσελ-
θὼν, ἐπηγγείλατο διὰ τινος ἀτραποῦ στενῆς καὶ
παρακρήμνου τοὺς Πέρσας ὁδηγήσειν, ὥστε
γενέσθαι τοὺς συνελθόντας αὐτῷ κατόπιν τῶν
περὶ τὸν Λεωνίδην· καὶ τούτῳ τῷ τρόπῳ περι-
ληφθέντας αὐτοὺς εἰς τὸ μέσον, ῥαδίως ἀναιρε-
θήσεσθαι. Ὁ δὲ βασιλεὺς περιχαρὴς ἐγένετο,
καὶ τιμήσας δωρεαῖς τὸν Τραχίνιον, συνεξέπεμψεν
αὐτῷ στρατιώτας δισμυρίους νυκτός. Τῶν δὲ
παρὰ τοῖς Πέρσαις τὸ ὄνομα Τυραστιάδας, τὸ
γένος ὢν Κυμαῖος, φιλόκαλος δέ, καὶ τὸν τρόπον
ὢν ἀγαθός, διαδρὰς ἐκ τῆς τῶν Περσῶν παρεμ-
βολῆς νυκτός, ἦκε πρὸς τοὺς περὶ τὸν Λεωνίδην,
καὶ τὰ περὶ τὸν Τραχίνιον ἀγνοοῦσιν ἐδήλωσεν.

IX. Ἀκούσαντες δ' οἱ Ἕλληνες συνήδρευσαν
περὶ μέσας νύκτας, καὶ ἐβουλεύσαντο περὶ τῶν
ἐπιφερομένων κινδύνων. Ἐνιοι μὲν οὖν ἔφασαν
δεῖν παραχρήμα καταλιπόντας τὰς παρόδους,

διασώζεσθαι πρὸς τοὺς συμμάχους· ἀδύνατον γὰρ εἶναι τοῖς μείνασι τυχεῖν σωτηρίας· Λεωνίδης δὲ ὁ βασιλεὺς τῶν Λακεδαιμονίων φιλοτιμούμενος αὐτῷ τε δόξαν περιθεῖναι μεγάλην καὶ τοῖς Σπαρτιάταις, προσέταξε τοὺς μὲν ἄλλους Ἑλληνας ἅπαντας ἀπιέναι καὶ σῶζειν ἑαυτούς, ἵνα κατὰ τὰς ἄλλας μάχας συναγωνίζονται τοῖς Ἑλλησιν· αὐτοὺς δὲ τοὺς Λακεδαιμονίους ἔφησε δεῖν μένειν, καὶ τὴν φυλακὴν τῶν παρόδων μὴ λιπεῖν· πρέπειν γὰρ τοὺς ἡγουμένους τῆς Ἑλλάδος, ὑπὲρ τῶν πρωτείων ἀγωνιζομένους, ἐτοιμῶς ἀποθνήσκειν. Εὐθὺς μὲν οὖν οἱ μὲν ἄλλοι πάντες ἀπηλλάγησαν· ὁ δὲ Λεωνίδης μετὰ τῶν πολιτῶν ἡρωϊκὰς πράξεις καὶ παραδόξους ἐπετετέλεσατο· ὀλίγων δ' ὄντων Λακεδαιμονίων, (Θεσπιεῖς γὰρ μόνους παρακατέσχε) καὶ τοὺς σύμπαντας ἔχων οὐ πλείους τῶν πεντακοσίων, ἔτοιμος ἦν ἀποδέξασθαι τὸν ὑπὲρ τῆς Ἑλλάδος θάνατον. Μετὰ δὲ ταῦτα οἱ μὲν μετὰ τοῦ Τραχινίου Πέρσαι περιελθόντες τὰς δυσχωρίας, ἄφνω τοὺς περὶ τὸν Λεωνίδην ἀπέλαβον εἰς τὸ μέσον· οἱ δ' Ἑλληνες τὴν μὲν σωτηρίαν ἀπογνόντες, τὴν δ' εὐδοξίαν ἐλόμενοι, μιᾷ φωνῇ τὸν ἡγούμενον ἡξίουσαν ἄγειν ἐπὶ τοὺς πολεμίους, πρὶν ἢ γινῶναι τοὺς Πέρσας τὴν τῶν

ιδίων περιόδον. Λεωνίδης δὲ τὴν ἐτοιμότητα τῶν στρατιωτῶν ἀποδεξάμενος, τούτοις παρήγγειλε ταχέως ἀριστοποιεῖσθαι, ὥς ἐν ἄδου δειπνησομένους, αὐτὸς δ' ἀκολούθως τῇ παραγγελίᾳ τροφὴν προσηνέγκατο· οὕτω γὰρ δυνήσασθαι πολὺν χρόνον ἰσχύειν καὶ φέρειν τὴν ἐν τοῖς κινδύνοις ὑπομονήν. Ἐπεὶ δὲ συντόμως ἀναλαβόντες αὐτούς, ἕτοιμοι πάντες ὑπῆρξαν, παρήγγειλε τοῖς στρατιώταις, εἰσπесόντας εἰς τὴν παρεμβολὴν φονεύειν τοὺς ἐντυγχάνοντας, καὶ ἐπ' αὐτὴν ὀρμῆσαι τὴν τοῦ βασιλέως σκηνήν.

Χ. Οὗτοι μὲν οὖν ἀκολούθως ταῖς παραγγελίαις συμφράξαντες νυκτὸς εἰσέπεσον εἰς τὴν τῶν Περσῶν στρατοπεδείαν, προκαθηγουμένου τοῦ Λεωνίδου. Οἱ δὲ βάρβαροι διὰ τε τὸ παράδοξον καὶ τὴν ἄγνοϊαν μετὰ πολλοῦ θορύβου συνέτρεχον ἐκ τῶν σκηνῶν ἀτάκτως, καὶ νομίσαντες τοὺς μετὰ τοῦ Τραχινίου πορευομένους ἀπολωλέναι, καὶ τὴν δύναμιν ἅπασαν τῶν Ἑλλήνων παρεῖναι, κατεπλάγησαν. Διὸ καὶ πολλοὶ μὲν ὑπὸ τῶν περὶ τὸν Λεωνίδην ἀνηροῦντο, πλείους δὲ ὑπὸ τῶν ἰδίων, ὥς ὑπὸ πολεμίων, διὰ τὴν ἄγνοϊαν ἀπώλοντο. Ἡ τε γὰρ νύξ ἀφῆρητο τὴν ἀληθινὴν ἐπίγνωσιν, ἥ τε

ταραχὴ καθ' ὅλην οὔσα τὴν στρατοπεδείαν,
 εὐλόγως πολὺν ἐποίει φόνον. Ἐκτεινον γὰρ
 ἀλλήλους, οὐ διδούσης τῆς περιστάσεως τὸν
 ἐξετασμὸν ἀκριβῆ, διὰ τὸ μήτε ἡγεμόνος παραγ-
 γελίαν, μήτε συνθήματος ἐρώτησιν, μήτε ὅλως
 διανοίας κατάστασιν ὑπάρχειν. Εἰ μὲν οὖν ὁ
 βασιλεὺς ἔμεινεν ἐπὶ τῆς βασιλικῆς σκηνῆς,
 ῥαδίως ἂν καὶ αὐτὸς ὑπὸ τῶν Ἑλλήνων ἀνηρεῖτο,
 καὶ ὁ πόλεμος ἅπας ταχείας ἂν ἐτετεύχει κατα-
 λύσεως· νῦν δ' ὁ μὲν Ξέρξης ἦν ἐκπεπηδηκὼς
 πρὸς τὴν ταραχὴν, οἱ δ' Ἕλληνες εἰσπесόντες
 εἰς τὴν σκηνήν, τοὺς ἐγκαταλειφθέντας ἐν αὐτῇ
 σχεδὸν ἅπαντας ἐφόνευσαν. Τῆς δὲ νυκτὸς καθ-
 εστώσης ἐπλανῶντο καθ' ὅλην τὴν παρεμβολήν,
 ζητοῦντες τὸν Ξέρξην εὐλόγως· ἡμέρας δὲ γενο-
 μένης καὶ τῆς ὅλης περιστάσεως δηλωθείσης, οἱ
 μὲν Πέρσαι θεωροῦντες ὀλίγους ὄντας τοὺς
 Ἕλληνας, κατεφρόνησαν αὐτῶν, καὶ κατὰ στόμα
 μὲν οὐ συνεπλέκοντο, φοβούμενοι τὰς ἀρετὰς
 αὐτῶν, ἐκ δὲ τῶν πλαγίων καὶ ἐξόπισθεν περι-
 ἱστάμενοι, καὶ πανταχόθεν τοξεύοντες καὶ
 ἀκοντίζοντες, ἅπαντας ἀπέκτειναν. Οἱ μὲν οὖν
 μετὰ Λεωνίδου τὰς ἐν Θερμοπύλαις παρόδους
 τηροῦντες, τοιοῦτον ἔσχον τοῦ βίου τὸ τέλος.

XI. Ὡν τὰς ἀρετὰς τίς οὐκ ἂν θαυμάσειεν; οἵτινες μιᾷ γνώμῃ χρησάμενοι, τὴν μὲν ἀφωρισμένην τάξιν ὑπὸ τῆς Ἑλλάδος οὐκ ἔλιπον, τὸν ἑαυτῶν δὲ βίον προθύμως ἐπέδωκαν εἰς τὴν κοινὴν τῶν Ἑλλήνων σωτηρίαν· καὶ μάλλον εἶλοντο τελευτᾶν καλῶς ἢ ζῆν αἰσχυρῶς. Καὶ τὴν τῶν Περσῶν δὲ κατάπληξιν οὐκ ἂν τις ἀπιστήσαι γενέσθαι. Τίς γὰρ ἂν τῶν βαρβάρων ὑπέλαβε τὸ γεγενημένον; τίς δ' ἂν προσεδόκησεν ὅτι πεντακόσιοι τὸν ἀριθμὸν ὄντες ἐτόλμησαν ἐπιθέσθαι ταῖς ἑκατὸν μυριάσι; Διὸ καὶ τίς οὐκ ἂν τῶν μεταγενεστέρων ζηλώσαι τὴν ἀρετὴν τῶν ἀνδρῶν, οἵτινες τῷ μεγέθει τῆς περιστάσεως κατεσχημένοι, τοῖς μὲν σώμασι κατεπονήθησαν, ταῖς δὲ ψυχαῖς οὐχ ἡττήθησαν; Τοιγαροῦν οὗτοι μόνοι τῶν μνηνονενομένων, κρατηθέντες ἐνδοξότεροι γεγόνασιν τῶν ἄλλων τῶν τὰς καλλίστας νίκας ἀπεινηγεγμένων. Χρὴ γὰρ οὐκ ἐκ τῶν ἀποτελεσμάτων κρίνειν τοὺς ἀγαθοὺς ἄνδρας, ἀλλ' ἐκ τῆς προαιρέσεως· τοῦ μὲν γὰρ ἡ τύχη κυρία, τοῦ δ' ἡ προαίρεσις δοκιμάζεται. Τίς γὰρ ἂν ἐκείνων ἀμείνους ἄνδρας κρίνειεν, οἵτινες οὐδὲ τῷ χιλιοστῷ μέρει τῶν πολεμίων ἴσοι τὸν ἀριθμὸν ὄντες, ἐτόλμησαν τοῖς ἀπιστουμένοις

πλήθεσι παρατάξαι τὴν ἑαυτῶν ἀρετὴν; οὐ κρατήσιν τῶν τοσούτων μυριάδων ἐλπίζοντες, ἀλλ' ἀνδραγαθία τοὺς πρὸ αὐτῶν ἅπαντας ὑπερβαλεῖν νομίζοντες· καὶ τὴν μὲν μάχην ἑαυτοῖς εἶναι κρίνοντες πρὸς τοὺς βαρβάρους, τὸν ἀγῶνα δὲ καὶ τὴν ὑπὲρ τῶν ἀριστείων κρίσιν πρὸς ἅπαντας τοὺς ἐπ' ἀρετῇ θαυμαζομένους ὑπάρχειν. Μόνοι γὰρ τῶν ἐξ αἰῶνος μνημονευομένων εἵλοντο μᾶλλον τηρεῖν τοὺς τῆς πόλεως νόμους, ἢ τὰς ἰδίας ψυχάς· οὐ δυσφοροῦντες ἐπὶ τῷ μεγίστους ἑαυτοῖς ἐφεστάναι κινδύνους, ἀλλὰ κρίνοντες εὐκταϊότατον εἶναι τοῖς ἀρετὴν ἀσκούσι τοιούτων ἀγώνων τυγχάνειν. Δικαίως δ' ἂν τις τούτους καὶ τῆς κοινῆς τῶν Ἑλλήνων ἐλευθερίας αἰτίους ἡγήσαιο, ἢ τοὺς ὕστερον ἐν ταῖς πρὸς Ξέρξην μάχαις νικήσαντας. Τούτων γὰρ τῶν πράξεων μνημονεύοντες, οἱ μὲν βάρβαροι κατεπλάγησαν, οἱ δὲ Ἕλληνες παρωξύνθησαν πρὸς τὴν ὁμοίαν ἀνδραγαθίαν. Καθόλου δὲ μόνοι τῶν πρὸ ἑαυτῶν διὰ τὴν ὑπερβολὴν τῆς ἀρετῆς εἰς ἀθανασίαν μετέλλαξαν. Διόπερ οὐχ οἱ τῶν ἱστοριῶν συγγραφεῖς μόνοι, ἀλλὰ καὶ πολλοὶ τῶν ποιητῶν καθύμνησαν αὐτῶν τὰς ἀνδραγαθίας· ὧν γέγονε καὶ Σιμωνίδης ὁ μελοποιός, ἄξιον τῆς ἀρετῆς αὐτῶν ποιήσας ἐγκώμιον, ἐν ᾧ λέγει,

Τῶν ἐν Θερμοπύλαις θανόντων
 εὐκλεῆς μὲν ἂ τύχα,
 καλὸς δ' ὁ πότμος,
 βωμὸς δ' ὁ τάφος,
 πρὸ γόων δὲ μνάστις,
 ὁ δ' οἶτος ἔπαινος.
 Ἐντάφιον δὲ τοιοῦτον
 οὐτ' εἰρώς, οὐθ' ὁ πανδαμάτωρ
 ἀμανρώσει χρόνος, ἀνδρῶν ἀγαθῶν.
 Ὁ δὲ σηκὸς οἰκετᾶν
 εὐδοξίαν Ἑλλάδος εἶλατο.
 Μαρτυρεῖ δὲ Λεωνίδας,
 ὁ Σπάρτας βασιλεὺς,
 ἀρετᾶς μέγαν λελοιπῶς
 κόσμον, ἀέναόν τε κλέος.

XII. Ἡμεῖς δὲ ἀρκούντως περὶ τῆς τούτων
 τῶν ἀνδρῶν ἀρετῆς εἰρηκότες, ἐπάνιμεν ἐπὶ τὰ
 συνεχῇ τοῖς εἰρημένοις. Ξέρξης γὰρ τῶν παρό-
 δων τὸν εἰρημένον τρόπον κρατήσας, καί, κατὰ
 τὴν παροιμίαν, τὴν Καδμεῖαν νίκην νενικηκώς,
 ὀλίγους μὲν τῶν πολεμίων ἀνείλε, πολλαπλα-
 σίους δὲ τῶν ἰδίων ἀπώλεσεν. Ἐπεὶ δὲ πεζῇ
 τῶν παρόδων ἐκυρίευσεν, τῶν κατὰ τὴν θάλασσαν
 ἀγώνων ἔκρινε λαμβάνειν πείραν. Εὐθὺς οὖν
 τὸν ἀφηγούμενον τοῦ στόλου Μεγαβάτην προσ-
 καλεσάμενος, διεκελεύσατο πλεῖν ἐπὶ τὸ τῶν
 Ἑλλήνων ναυτικόν, καὶ πειραῖσθαι παντὶ τῷ

στόλῳ ναυμαχεῖν πρὸς τοὺς Ἕλληνας. Ὁ δὲ ταῖς τοῦ βασιλέως παραγγελίαις ἀκολουθῶν, ἐκ Πύδνης τῆς Μακεδονικῆς ἀνήχθη παντὶ τῷ στόλῳ, καὶ κατέπλευσε τῆς Μαγνησίας πρὸς ἄκραν τὴν ὀνομαζομένην Σηπιάδα. Ἐνταῦθα δὲ μεγάλου πνεύματος ἐπιγενομένου, ἀπέβαλε ναῦς μακράς, τριήρεις μὲν ὑπὲρ τὰς τριακοσίας, ἵππαγωγούς δὲ καὶ τῶν ἄλλων παμπληθεῖς. Λήξαντος δὲ τοῦ πνεύματος ἀναχθεῖς, κατέπλευσεν εἰς Ἀφέτας τῆς Μαγνησίας. Ἐκεῖθεν δὲ τριακοσίας τριήρεις ἐξέπεμψε, προστάξας τοῖς ἡγεμόσι περιπλεῦσαι, καὶ τὴν Εὐβοίαν δεξιὰν λαβόντας, κυκλώσασθαι τοὺς πολεμίους. Οἱ δ' Ἕλληνες ὥρμουν μὲν ἐπ' Ἀρτεμισίῳ τῆς Εὐβοίας, εἶχον δὲ τὰς πάσας τριήρεις διακοσίας καὶ ὀγδοήκοντα· καὶ τούτων ἦσαν αὐτῶν μὲν Ἀθηναίων ἑκατὸν καὶ τετταράκοντα, αἱ δὲ λοιπαὶ τῶν ἄλλων Ἑλλήνων. Τούτων δὲ ναύαρχος μὲν ἦν Εὐρυβιάδης ὁ Σπαρτιάτης· διώκει δὲ τὰ περὶ τὸν στόλον Θεμιστοκλῆς ὁ Ἀθηναῖος. Οὗτος γὰρ διὰ σύνεσιν καὶ στρατηγίαν μεγάλης ἀποδοχῆς ἐτύγχανεν, οὐ μόνον ἐν τοῖς κατὰ τὸ ναυτικὸν Ἕλλησιν, ἀλλὰ καὶ παρ' αὐτῷ τῷ Εὐρυβιάδῃ, καὶ πάντες τούτῳ προσέχοντες προθύμως ὑπήκουον. Προτεθείσης δὲ βουλῆς ἐν

τοῖς τῶν νεῶν ἡγεμόσι περὶ τῆς ναυμαχίας, οἱ μὲν ἄλλοι πάντες τὴν ἡσυχίαν ἔκριναν ἔχειν, καὶ τὸν ἐπίπλουν τῶν πολεμίων ἀναδέχεσθαι· μόνος δὲ Θεμιστοκλῆς τὴν ἐναντίαν ἀπεκρίνατο γνώμην, διδάσκων ὅτι αἰὲ τῷ στόλῳ συμφέρει συντεταγμένῳ πλεῖν ἐπὶ τοὺς πολεμίους· οὕτω γὰρ αὐτοὺς πλεονεκτήσειν ἀθρόαις ταῖς ναυσὶν ἐπιπλέοντας τοῖς διὰ τὴν ταραχὴν διεσπασμένην ἔχουσι τὴν τάξιν, ὥς ἂν ἐκ πολλῶν καὶ διεστηκότων λιμένων ἐκπλέουσι. Τέλος δὲ κατὰ τὴν Θεμιστοκλέους κρίσιν οἱ Ἕλληνες παντὶ τῷ στόλῳ τοῖς πολεμίοις ἐπέπλευσαν. Τῶν δὲ βαρβάρων ἐκ πολλῶν λιμένων ἀναγομένων, τὸ μὲν πρῶτον οἱ περὶ τὸν Θεμιστοκλέα διεσπαρμένοι τοῖς Πέρσαις συμπλεκόμενοι, πολλὰς μὲν ναῦς κατέδυσαν, οὐκ ὀλίγας δὲ φυγεῖν ἀναγκάσαντες, μέχρι τῆς γῆς κατεδίωξαν· μετὰ δὲ ταῦτα παντὸς τοῦ στόλου συναχθέντος, καὶ γενομένης ναυμαχίας ἰσχυρᾶς, μέρος μὲν τῶν νεῶν ἐκάτεροι ἐπροτέρησαν, οὐδέτεροι δὲ ὀλοσχερεῖ νίκη πλεονεκτήσαντες, νυκτὸς ἐπιλαβούσης διελύθησαν.

XIII. Μετὰ δὲ τὴν ναυμαχίαν χειμῶν ἐπιγενόμενος μέγας πολλὰς ἐκτὸς τοῦ λιμένος ὀρμούσας τῶν νεῶν διέφθειρεν· ὥστε δοκεῖν τὸ

θεῖον ἀντιλαμβάνεσθαι τῶν Ἑλλήνων, ἵνα τοῦ πλήθους τῶν βαρβαρικῶν νεῶν ταπεινωθέντος, ἀντίπαλος ἢ τῶν Ἑλλήνων δύναιμι γένηται, καὶ πρὸς τὰς ναυμαχίας ἀξιόχρεως. Διόπερ οἱ μὲν Ἕλληνες αἰεὶ μᾶλλον ἐθάρρουν, οἱ δὲ βάρβαροι αἰεὶ πρὸς τοὺς κινδύνους ἐγίνοντο δειλότεροι. Οὐ μὴν ἄλλ' ἀναλαβόντες αὐτοὺς ἐκ τῆς ναυαγίας, ἀπάσαις ταῖς ναυσὶν ἀνήχθησαν ἐπὶ τοὺς πολεμίους. Οἱ δ' Ἕλληνες, προσγενομένων αὐτοῖς τριηρῶν πεντήκοντα Ἀττικῶν, ἀντιπαρετάχθησαν τοῖς βαρβάροις. Γενομένης δὲ ναυμαχίας ἰσχυρᾶς, πολλαὶ νῆες παρ' ἀμφοτέρων διαφθάρησαν, καὶ νυκτὸς ἐπιγενομένης ἠναγκάσθησαν ἀνακάμπειν ἐπὶ τοὺς οἰκείους λιμένας. Ἀριστεῦσαι δὲ ἐν ἀμφοτέραις ταῖς ναυμαχίαις φασί, παρὰ μὲν τοῖς Ἕλλησιν Ἀθηναίους, παρὰ δὲ τοῖς βαρβάροις Σιδωνίους. Μετὰ δὲ ταῦτα οἱ Ἕλληνες ἀκούσαντες τὰ περὶ Θερμοπύλας γεγόμενα, πυθόμενοι δὲ καὶ τοὺς Πέρσας πεζῇ προάγειν ἐπὶ τὰς Ἀθήνας, ἠθύμησαν. Διόπερ ἀποπλεύσαντες εἰς Σαλαμίνα, διέτριβον ἐνταῦθα. Οἱ δὲ Ἀθηναῖοι θεωροῦντες πανδημεὶ κινδυνεύοντας τοὺς ἐν ταῖς Ἀθήναις, τέκνα μὲν καὶ γυναῖκας, τῶν τε ἄλλων χρησίμων ὅσα δυνατὸν ἦν, εἰς τὰς ναῦς ἐνθέντες,

διεκόμισαν εἰς Σαλαμίνα. Ὁ δὲ τῶν Περσῶν ναύαρχος πυθόμενος τὸν τῶν πολεμίων ἀπόπλουν, κατήρην εἰς τὴν Εὐβοίαν μετὰ παντὸς τοῦ στόλου, καὶ τὴν τῶν Ἰστιαίων πόλιν βία χειρωσάμενος καὶ διαρπάσας, τὴν χώραν αὐτῶν ἐδήλωσεν.

XIV. Ἄμα δὲ τούτοις πραττομένοις Ξέρξης ἀπὸ τῶν Θερμοπυλῶν ἀναζεύξας, προῆγε διὰ τῆς Φωκῆων χώρας, πορθῶν μὲν τὰς πόλεις, καταφθείρων δὲ τὰς ἐπὶ τῆς χώρας κτήσεις. Οἱ δὲ Φωκεῖς μετὰ τῶν Ἑλλήνων ἡρημένοι, καὶ θεωροῦντες αὐτοὺς οὐκ ἀξιομάχους ὄντας, τὰς μὲν πόλεις ἀπάσας ἐξέλιπον πανδημεί, πρὸς δὲ τὰς δυσχωρίας τὰς ἐν τῷ Παρνασσῷ κατέφυγον. Μετὰ δὲ ταῦτα ὁ βασιλεὺς τὴν μὲν τῶν Δωριέων χώραν διεξιὼν, οὐδὲν ἡδίκηι (συνεμάχουν γὰρ Πέρσαις) αὐτὸς δὲ μέρος μὲν δυνάμεως ἀπέλιπε, καὶ προσέταξεν εἰς Δελφοὺς ἵεναι, καὶ τὸ μὲν τέμενος τοῦ Ἀπόλλωνος ἐμπρῆσαι, τὰ δὲ ἀναθήματα συλῆσαι· αὐτὸς δὲ μετὰ τῶν ἄλλων βαρβάρων προελθὼν εἰς τὴν Βοιωτίαν, κατεστρατοπέδευσεν. Οἱ δ' ἐπὶ τὴν σύλησιν τοῦ μαντείου πεμφθέντες, προῆλθον μὲν μέχρι τοῦ ναοῦ τῆς Προναίας Ἀθηνᾶς· ἐνταῦθα δὲ παραδόξων ὄμβρων καὶ μεγάλων καὶ κεραυνῶν

πολλῶν ἐκ τοῦ περιέχοντος πέσοντων, πρὸς δὲ
τούτοις τῶν χειμῶνων πέτρας μεγάλας ἀπορρή-
ξαντων εἰς τὸ στρατόπεδον τῶν βαρβάρων, συν-
έβη διαφθαρῆναι συχνοὺς τῶν Περσῶν, πάντας
δὲ καταπλαγέντας τὴν τῶν θεῶν ἐνέργειαν,
φυγεῖν ἐκ τῶν τόπων. Τὸ μὲν οὖν ἐν Δελφοῖς
μαντεῖον δαιμονία τινὶ προνοίᾳ τὴν σύλησιν
διέφυγεν· οἱ δὲ Δελφοὶ τῆς τῶν θεῶν ἐπιφανείας
ἀθάνατον ὑπόμνημα καταλιπεῖν τοῖς μεταγενεσ-
τέροις βουλόμενοι, τρόπαιον ἔστησαν παρὰ τὸ
τῆς Προναίας Ἀθηνᾶς ἱερόν, ἐν ᾧ τότε τὸ ἐλε-
γεῖον ἐνέγραψαν,

Μνάμά τ' ἀλεξάνδρου πολέμου καὶ μάρτυρα νίκας

Δελφοί με στᾶσαν, Ζανὶ χαριζόμενοι

Σύν Φοῖβῳ· πολίπορθον ἀπωσάμενοι στίχα Μῆδων,

Καὶ χαλκοστέφανον ῥυσάμενοι τέμενος.

Ξέρξης δὲ διὰ τῆς Βοιωτίας διεξιὼν, τὴν μὲν
τῶν Θεσπιέων χώραν κατέφθειρε, τὰς δὲ
Πλαταιὰς ἐρήμους οὔσας ἐνέπρησεν· οἱ γὰρ ἐν
ταῖς πόλεσι ταύταις κατοικοῦντες ἐπεφεύγισαν
εἰς Πελοπόννησον πανδημεῖ. Μετὰ δὲ ταῦτα
εἰς τὴν Ἀττικὴν ἐμβαλόντες, τὴν μὲν χώραν
ἐδήλωσαν, τὰς δὲ Ἀθήνας κατέσκαψαν, καὶ τοὺς
τῶν θεῶν ναοὺς ἐνέπρησαν. Τοῦ δὲ βασιλέως
περὶ ταῦτα διατρίβοντος, κατέπλευσεν ὁ στόλος

ἐκ τῆς Εὐβοίας εἰς τὴν Ἀττικὴν, πεπορθηκὼς τὴν τε Εὐβοίαν καὶ τὴν παράλιον τῆς Ἀττικῆς.

XV. Κατὰ δὲ τοῦτον τὸν καιρὸν Κερκυραῖοι μὲν πληρώσαντες ἐξήκοντα τριήρεις, διέτριβον περὶ τὴν Πελοπόννησον· ὥς μὲν αὐτοὶ φασιν, οὐ δυνάμενοι κάμψαι τὸ περὶ Μαλέαν ἀκρωτήριον, ὥς δέ τινες τῶν συγγραφέων ἱστοροῦσι, παραδοκούντες τὰς τοῦ πολέμου ῥοπάς, ὅπως Περσῶν μὲν κρατησάντων, ἐκείνοις δώσειν ὕδωρ καὶ γῆν, τῶν δ' Ἑλλήνων νικόντων, δόξωσιν αὐτοῖς βεβοηθηκέναί. Οἱ δὲ περὶ τὴν Σαλαμίνα διατρίβοντες Ἀθηναῖοι, θεωροῦντες τὴν Ἀττικὴν πυρπολουμένην, καὶ τὸ τέμενος τῆς Ἀθηνᾶς ἀκούοντες κατεσκάφθαι, δεινῶς ἠθύμουν. Ὅμοίως δὲ καὶ τοὺς ἄλλους Ἕλληνας πολὺς κατεῖχε φόβος, πανταχόθεν συνεληλαμένους εἰς αὐτὴν τὴν Πελοπόννησον. Ἔδοξεν οὖν αὐτοῖς πάντα τοὺς ἐφ' ἡγεμονίας τεταγμένους συνεδρεῦσαι, καὶ βουλεύσασθαι κατὰ ποίους τόπους συμφέρεει πεποιῆσθαι τὴν ναυμαχίαν. Πολλῶν δὲ καὶ ποικίλων ῥηθέντων, οἱ μὲν Πελοποννήσιοι τῆς ἰδίας μόνον ἀσφαλείας φροντίζοντες, ἔφασαν δεῖν περὶ τὸν Ἴσθμὸν συστήσασθαι τὸν ἀγῶνα· τετειχισμένου γὰρ αὐτοῦ καλῶς, εἴαν τι περὶ τὴν ναυμαχίαν γένηται πταῖσμα, δυνήσεσθαι τοὺς

ἡτυχηκότας εἰς ἐτοιμοτάτην ἀσφάλειαν καταφυγεῖν τὴν Πελοπόννησον· ἂν δὲ συγκλείσωσιν ἑαυτοὺς εἰς μικρὰν νῆσον τὴν Σαλαμίνα, δυσβοηθήτοις κακοῖς περιπεσεῖσθαι. Θεμιστοκλῆς δὲ συνεβούλευσε περὶ τὴν Σαλαμίνα ποιεῖσθαι τὸν ἀγῶνα τῶν νεῶν· πολλὰ γὰρ πλεονεκτῆσειν ἐν ταῖς στενοχωρίαις τοὺς ὀλίγοις σκάφεσι διαγωνιζομένους πρὸς πολλαπλασίας ναῦς. Καθόλου δὲ τὸν περὶ τὸν Ἴσθμὸν τόπον ἀπεφαίνετο παντελῶς ἄθετον ἔσεσθαι πρὸς τὴν ναυμαχίαν· ἔσεσθαι γὰρ πελάγιον τὸν ἀγῶνα, καὶ τοὺς Πέρσας διὰ τὴν εὐρυχωρίαν ῥαδίως καταπονήσεσθαι τὰς ὀλίγας ναῦς ταῖς πολλαπλασίαις. Ὅμοίως δὲ καὶ ἄλλα πολλὰ διαλεχθεὶς οἰκεῖα τῆς περιστάσεως, ἅπαντας ἔπεισεν αὐτῷ συμψήφους γενέσθαι τοῦτον τὸν τρόπον.

XVI. Τέλος δὲ κοινού δόγματος γενομένου περὶ Σαλαμίνα ναυμαχεῖν, οἱ μὲν Ἕλληνες παρεσκευάζοντο τὰ πρὸς τοὺς Πέρσας καὶ πρὸς τὸν κίνδυνον· ὁ δ' οὖν Εὐρυβιάδης, παραλαβὼν τὸν Θεμιστοκλέα, παρακαλεῖν ἐπεχείρει τὰ πλήθη, καὶ προτρέπεσθαι πρὸς τὸν ἐπιφερόμενον κίνδυνον. Οὐ μὲν τὸ πλήθος ὑπήκουεν, ἀλλὰ πάντων καταπεπληγμένων τὸ μέγεθος τῶν Περσικῶν δυνάμεων, οὐδεὶς προσεῖχε τοῖς ἡγε-

μόσιν, ἀλλ' ἕκαστος ἐκ τῆς Σαλαμῖνος ἐκπλεῖν ἔσπευδεν εἰς τὴν Πελοπόννησον. Οὐδὲν δ' ἦττον καὶ τὸ πεζικὸν στρατόπεδον τῶν Ἑλλήνων ἐδεδίει τὰς τῶν πολεμίων δυνάμεις· ἥ τε τῶν περὶ Θερμοπύλας ἀπώλεια τῶν ἀξιολογωτάτων ἀνδρῶν παρείχετο κατάπληξιν, καὶ τὰ περὶ τὴν Ἀττικὴν συμπτώματα πρὸ ὀφθαλμῶν ὄντα πολλὴν ἀθυμίαν ἐνεποίει τοῖς Ἑλλησιν. Οἱ δὲ σύνεδροι τῶν Ἑλλήνων, ὁρῶντες τὴν τῶν ὄχλων ταραχὴν καὶ τὴν ὅλην ἐκπληξιν, ἐψηφίσαντο διατειχίζειν τὸν Ἴσθμόν. Καὶ ταχὺ τῶν ἔργων συντελεσθέντων, διὰ τὴν προθυμίαν καὶ τὸ πλῆθος τῶν ἐργαζομένων, οἱ μὲν Πελοποννήσιοι ὠχύρουν τὸ τεῖχος, διατείνουν ἐπὶ σταδίους τετταράκοντα, ἀπὸ Λεχαίου μέχρι Κεγχρεῶν· οἱ δ' ἐν τῇ Σαλαμῖνι διατρίβοντες μετὰ παντὸς τοῦ στόλου, κατεπλάγησαν ἐπὶ τοσοῦτον, ὥστε μηκέτι πειθαρχεῖν τοῖς ἡγεμόσιν.

XVII. Ὁ δὲ Θεμιστοκλῆς ὁρῶν τὸν μὲν ναύαρχον Εὐρυβιάδην μὴ δυνάμενον περιγενέσθαι τῆς τοῦ πλῆθους ὁρμῆς, τὰς δὲ περὶ Σαλαμίνα δυσχωρίας δύνασθαι πολλὰ συμβαλέσθαι πρὸς τὴν νίκην, ἐμηχανήσατό τι τοιοῦτον· ἔπεισέ τινα πρὸς τὸν Ξέρξην αὐτομολῆσαι, καὶ διαβεβαιώσασθαι, διότι μέλλουσιν αἱ κατὰ Σαλαμίνα νῆες

ἀποδιδράσκειν ἐκ τῶν τόπων, καὶ πρὸς τὸν Ἴσθμὸν ἀθροίζεσθαι. Διόπερ ὁ βασιλεὺς διὰ τὴν πιθανότητα τῶν προσαγγελθέντων πιστεύσας, ἔσπευδε κωλύσαι τὰς ναυτικὰς δυνάμεις τῶν Ἑλλήνων τοῖς πεζοῖς στρατοπέδοις πλησιάζειν. Εὐθύς οὖν τὸ τῶν Αἰγυπτίων ναυτικὸν ἐξέπεμψε, προστάξας ἐμφράττειν τὸν μεταξὺ πόρον τῆς τε Σαλαμίνας καὶ τῆς Μεγαρίδος χώρας· τὸ δὲ ἄλλο πλήθος τῶν νεῶν ἐξέπεμψεν ἐπὶ τὴν Σαλαμίνα, προστάξας ἐξάπτεσθαι τῶν πολεμίων, καὶ ναυμαχίᾳ κρίνειν τὸν ἀγῶνα. Ἦσαν δὲ αἱ τριήρεις διατεταγμέναι κατὰ ἔθνος ἐξῆς, ἵνα διὰ ὁμοφρονίαν καὶ γνῶσιν προθύμως ἀλλήλοις βοηθῶσιν. Οὕτω δὲ ταχθέντος τοῦ ναυτικοῦ στόλου, τὸ μὲν δεξιὸν κέρασ ἐπείχον Φοίνικες, τὸ δ' εὐώνυμον οἱ μετὰ τῶν Περσῶν ὄντες Ἕλληνες. Οἱ δὲ τῶν Ἰώνων ἡγεμόνες ἀπέστειλαν ἄνδρα Σάμιον πρὸς τοὺς Ἕλληνας, τὸν διασαφήςοντα περὶ τῶν δεδογμένων τῷ βασιλεῖ, καὶ περὶ τῆς ὅλης ἐκτάξεως, καὶ διότι κατὰ τὴν μάχην ἀποστήσονται τῶν βαρβάρων. Τοῦ δὲ Σαμίου λάθρα διανηξαμένου, καὶ περὶ τούτου διασαφήςαντος τοῖς περὶ τὸν Εὐρυβιάδην, ὁ μὲν Θεμιστοκλῆς, κατὰ νοὺν αὐτῷ προκεχωρηκότος τοῦ στρατηγήματος, περιχαρὲς ἦν, καὶ τὰ πλήθη παρεκάλεσεν εἰς τὸν

κίνδυνον· οἱ δ' Ἕλληνες ἐπὶ τῇ των Ἰώνων ἐπαγγελία θαρρήσαντες, καὶ τῆς περιστάσεως βιαζομένης αὐτοὺς παρὰ τὴν ἰδίαν προαίρεσιν ναυμαχεῖν, ἀπὸ τῆς Σαλαμίνος προθύμως συγκατέβαινον εἰς τὴν ναυμαχίαν.

XVIII. Τέλος δὲ τῶν περὶ τὸν Εὐρυβιάδην καὶ Θεμιστοκλέα διαταξάντων τὰς δυνάμεις, τὸ μὲν εὐώνυμον μέρος ἐπέειχον Ἀθηναῖοι καὶ Λακεδαιμόνιοι, πρὸς τὸ τῶν Φοινίκων ναυτικὸν ἀντιταχθῆσόμενοι· (μεγάλην γὰρ οἱ Φοίνικες ὑπεροχὴν εἶχον, διὰ τε τὸ πλῆθος καὶ διὰ τὴν ἐκ προγόνων ἐν τοῖς ναυτικοῖς ἔργοις ἐμπειρίαν) Αἰγινῆται δὲ καὶ Μεγαρεῖς τὸ δεξιὸν κέρας ἀνεπλήρουν· (οὗτοι γὰρ ἐδόκουν εἶναι ναυτικώτατοι μετὰ τοὺς Ἀθηναίους, καὶ μάλιστα φιλοτιμηθήσεσθαι, διὰ τὸ μόνους τῶν Ἑλλήνων μηδεμίαν ἔχειν καταφυγὴν, εἴ τι συμβαίῃ πταῖσμα κατὰ τὴν ναυμαχίαν) τὴν δὲ μέσσην τάξιν ἐπέειχε τὸ λοιπὸν τῶν Ἑλλήνων πλῆθος. Οὗτοι μὲν οὖν τοῦτον τὸν τρόπον συνταχθέντες ἐξέπλευσαν, καὶ τὸν πόρον μεταξὺ Σαλαμίνος καὶ Ἡρακλείου κατείχον. Ὁ δὲ βασιλεὺς τῷ μὲν ναυάρχῳ προσέταξεν ἐπιπλεῖν τοῖς πολεμίοις, αὐτὸς δ' εἰς τὸν ἐναντίον τόπον τῆς Σαλαμίνος παρῆλθεν, ἐξ οὗ θεωρεῖν ἦν τὴν ναυμαχίαν γινο-

μένην. Οἱ δὲ Πέρσαι τὸ μὲν πρῶτον πλέοντες διετήρουν τὴν τάξιν, ἔχοντες πολλὴν εὐρυχωρίαν· ὥς δ' εἰς τὸ στενὸν ἦλθον, ἡναγκάζοντο τῶν νεῶν τινὰς ἀπὸ τῆς τάξεως ἀποσπᾶν, καὶ πολὺν ἐποιοῦν θόρυβον. Ὁ δὲ ναύαρχος, προηγούμενος τῆς τάξεως καὶ πρῶτος συνάψας μάχην, διεφθάρη, λαμπρῶς ἀγωνισάμενος· τῆς δὲ νεῶς βυθισθείσης, ταραχὴ κατέσχε τὸ ναυτικὸν τῶν βαρβάρων. Πολλοὶ μὲν γὰρ ἦσαν οἱ προστάττοντες, οὐ ταῦτ' αὖ δ' ἕκαστος παρήγγελλε· διὸ καὶ τοῦ πλεῖν εἰς τοῦμπροσθεν ἐπέσχον, ἀνακωχεύοντες δ' ἀνεχώρουν εἰς τὴν εὐρυχωρίαν. Οἱ δὲ Ἀθηναῖοι θεωροῦντες τὴν ταραχὴν τῶν βαρβάρων, ἐπέπλεον τοῖς πολεμίοις, καὶ τὰς μὲν τοῖς ἐμβόλοις ἔτυπτον, ὧν δὲ τοὺς ταρσοὺς παρέσυρον. Τῆς δ' εἰρεσίας οὐχ ὑπηρετούσης, πολλαὶ τῶν Περσῶν τριήρεις πλάγαι γινόμεναι, ταῖς ἐμβολαῖς πυκνῶς κατετιτρώσκοντο. Διὸ καὶ πρύμναν μὲν ἀνακρούεσθαι κατέπαυσαν, εἰς τοῦπίσω δὲ πλέουσai προτροπάδην ἔφενγον.

XIX. Τῶν δὲ Φοινισσῶν καὶ Κυπρίων νεῶν ὑπὸ τῶν Ἀθηναίων χειρουμένων, αἱ τῶν Κιλίκων καὶ Παμφύλων, ἔτι δὲ καὶ Λυκίων νῆες ἐχόμεναι τούτων οὔσαι, τὸ μὲν πρῶτον εὐρώστως ἀντείχοντο· ὥς δ' εἶδον τὰς κρατίστας ναῦς πρὸς

φυγὴν ὥρμημένας, καὶ αὐταὶ τὸν κίνδυνον ἐξέλιπον. Ἐπὶ δὲ θατέρου κέρατος γενομένης καρτερᾶς ναυμαχίας, μέχρι μὲν τινος ἰσόρροπος ἦν ὁ κίνδυνος· ὥς δὲ οἱ Ἀθηναῖοι πρὸς τὴν γῆν καταδιώξαντες τοὺς Φοίνικας καὶ Κυπρίους ἐπέστρεψαν, ἐκβιασθέντες ὑπὸ τούτων ἐτράπησαν οἱ βάρβαροι, καὶ πολλὰς ναῦς ἀπέβαλον. Οἱ μὲν οὖν Ἕλληνες τοῦτον τὸν τρόπον προτετήσαντες, ἐπιφανεστάτῃ ναυμαχίᾳ τοὺς βαρβάρους ἐνίκησαν. Κατὰ δὲ τὸν κίνδυνον διεφθάρησαν ναῦς τῶν μὲν Ἑλλήνων τετταράκοντα, τῶν δὲ Περσῶν ὑπὲρ τὰς διακοσίας, χωρὶς τῶν σὺν αὐτοῖς ἀνδράσι ληφθεισῶν. Ὁ δὲ βασιλεὺς παρ' ἐλπίδας ἡττημένος, τῶν μὲν Φοινίκων τῶν ἀρξάντων τῆς φυγῆς τοὺς αἰτιωτάτους ἀπέκτεινε· τοῖς δὲ ἄλλοις ἡπείλησεν ἐπιθήσειν τὴν προσήκουσαν τιμωρίαν. Οἱ δὲ Φοίνικες φοβηθέντες τὰς ἀπειλάς, τὸ μὲν πρῶτον εἰς τὴν Ἀττικὴν κατέπλευσαν, τῆς δὲ νυκτὸς ἐπιγενομένης ἀπῆραν εἰς τὴν Ἀσίαν. Θεμιστοκλῆς δέ, δόξας αἷτιος γενέσθαι τῆς νίκης, ἕτερον οὐκ ἔλαττον τούτου στρατήγημα ἐπενόησε. Φοβουμένων γὰρ τῶν Ἑλλήνων περὶ διαγωνίζεσθαι πρὸς τοσαύτας μυριάδας, ἐταπείνωσε πολὺ τὰς δυνάμεις τῶν περὶ τῶν στρατοπέδων τοιῶδέ τινα τρόπῳ. Τὸν

παιδαγωγὸν τῶν ἰδίων υἱῶν ἀπέστείλε πρὸς τὸν Ξέρξην, δηλώσοντα διότι μέλλουσιν οἱ Ἕλληνες πλεύσαντες ἐπὶ τὸ ζεῦγμα λύειν τὴν γέφυραν. Διόπερ ὁ βασιλεύς, πιστεύσας τοῖς λόγοις διὰ τὴν πιθανότητα, περίφοβος ἐγένετο, μὴ τῆς εἰς τὴν Ἀσίαν ἐπανόδου στερηθῇ, τῶν Ἑλλήνων θαλαττοκρατούντων· ἔγνω δὲ τὴν ταχίστην διαβαίνειν ἐκ τῆς Εὐρώπης εἰς τὴν Ἀσίαν, καταλιπὼν Μαρδόνιον ἐπὶ τῆς Ἑλλάδος μετὰ τῶν ἀρίστων ἱππέων τε καὶ πεζῶν, ὧν ὁ σύμπας ἀριθμὸς ὑπῆρχεν οὐκ ἐλάττων τῶν τετταράκοντα μυριάδων. Θεμιστοκλῆς μὲν οὖν δυσὶ στρατηγήμασι χρησάμενος, μεγάλων προτερημάτων αἷτιος ἐγένετο τοῖς Ἕλλησι. Καὶ τὰ μὲν κατὰ τοῦτον τὸν ἐνιαυτὸν πραχθέντα σχεδὸν ταῦτ' ἔστιν.

XX. Ἐπ' ἄρχοντος δ' Ἀθήνησι Ξανθίππου, ὁ τῶν Περσῶν στόλος, πλὴν Φοινίκων, μετὰ τὴν ἐν Σαλαμῖνι γενομένην ναυμαχίαν ἀπὸ τῆς Ἑλλάδος ἀναχωρήσας, διέτριβε περὶ τὴν Κύμην. Ἐνταῦθα δὲ παραχειμάσας, ὡς τὸ θέρος ἐνίστατο, παρέπλευσεν εἰς Σάμον, παραφυλάξων τὴν Ἰωνίαν· ἦσαν δ' αἱ πᾶσαι νῆες ἐν Σάμῳ πλείους τῶν τετρακοσίων. Αὗται μὲν οὖν ὡς ἀλλότρια φρονούντων τῶν Ἰώνων παρεφύλαττον τὰς πόλεις.

Κατὰ δὲ τὴν Ἑλλάδα μετὰ τὴν ἐν Σαλαμῖνι ναυμαχίαν, τῶν Ἀθηναίων δοκούντων αἰτίων γεγονέναι τῆς νίκης, καὶ διὰ τοῦτο αὐτῶν φρονη-
ματιζομένων, πᾶσιν ἐγένοντο καταφανεῖς, ὥς τοῖς Λακεδαιμονίοις ἀμφισβητήσοντες τῆς κατὰ θάλατταν ἡγεμονίας. Διόπερ οἱ Λακεδαιμόνιοι προορώμενοι τὸ μέλλον, ἐφιλοτιμοῦντο ταπεινοῦν τὸ φρόνημα τῶν Ἀθηναίων. Διὸ καὶ κρίσεως προτεθείσης περὶ τῶν ἀριστείων, χάριτι κατισχύσαντες ἐποίησαν κριθῆναι, πόλιν μὲν ἀριστεύσαι τὴν Αἰγινητῶν, ἄνδρα δὲ Ἀμεινίαν, Ἀθηναῖον, τὸν ἀδελφὸν Αἰσχύλου τοῦ ποιητοῦ. Οὗτος γὰρ τριηραρχῶν, πρῶτος ἔμβολον ἔδωκε τῇ ναυαρχίδι τῶν Περσῶν, καὶ ταύτην κατέδυσσε καὶ τὸν ναύαρχον διέφθειρε. Τῶν δ' Ἀθηναίων βαρέως φερόντων τὴν ἄδικον ἦτταν, οἱ Λακεδαιμόνιοι φοβηθέντες, μήποτε Θεμιστοκλῆς ἀγανακτήσας ἐπὶ τῷ συμβεβηκότι, κακὸν μέγα βουλευέσθαι κατ' αὐτῶν καὶ τῶν Ἑλλήνων, ἐτίμησαν αὐτὸν διπλασίαις δωρεαῖς τῶν τὰ ἀριστεία εἰληφότων. Δεξαμένου δὲ τοῦ Θεμιστοκλέους τὰς δωρεάς, ὁ δῆμος τῶν Ἀθηναίων ἀπέστησεν αὐτὸν ἀπὸ τῆς στρατηγίας, καὶ παρέδωκε τὴν ἀρχὴν Ξανθίππῳ τῷ Ἀρίφρονος.

XXI. Διαβοηθείσης δὲ τῆς τῶν Ἀθηναίων

πρὸς τοὺς Ἕλληνας ἀλλοτριότητος, ἦκον εἰς τὰς Ἀθήνας πρέσβεις παρὰ Περσῶν, καὶ παρὰ τῶν Ἑλλήνων. Οἱ μὲν οὖν ὑπὸ τῶν Περσῶν ἀποσταλέντες ἔφασαν, τὸν στρατηγὸν Μαρδόνιον ἐπαγγέλλεσθαι τοῖς Ἀθηναίοις, ἐὰν τὰ Περσῶν προέλονται, δώσειν χώραν ἣν αὐτοὶ βούλωνται τῆς Ἑλλάδος, καὶ τὰ τείχη καὶ τοὺς ναοὺς πάλιν ἀνοικοδομήσειν, καὶ τὴν πόλιν ἐάσειν αὐτόνομον· οἱ δὲ παρὰ τῶν Λακεδαιμονίων πεμφθέντες ἤξιον μὴ πεισθῆναι τοῖς βαρβάροις, ἀλλὰ τηρεῖν τὴν πρὸς τοὺς Ἕλληνας καὶ συγγενεῖς καὶ ὁμοφώνους εὐνοίαν. Οἱ δὲ Ἀθηναῖοι τοῖς βαρβάροις ἀπεκρίθησαν, ὡς οὔτε χώρα τοῖς Πέρσαις ἐστὶ τοιαύτη, οὔτε χρυσὸς τοσοῦτος, ὃν Ἀθηναῖοι δεξάμενοι, τοὺς Ἕλληνας ἐγκαταλείψουσι· τοῖς δὲ Λακεδαιμονίοις εἶπον, ὡς αὐτοὶ μὲν ἦν πρότερον ἐποιοῦντο φροντίδα τῆς Ἑλλάδος, καὶ μετὰ ταῦτα πειράσσονται τὴν αὐτὴν διαφυλάττειν· ἐκείνους δ' ἤξιον τὴν ταχίστην ἐλθεῖν εἰς τὴν Ἀττικὴν μετὰ πάντων τῶν συμμάχων· πρόδηλον γὰρ εἶναι διότι Μαρδόνιος, ἡναντιωμένων τῶν Ἀθηναίων αὐτῷ, μετὰ δυνάμεως ἤξει ἐπὶ τὰς Ἀθήνας· ὃ καὶ συνέβη γενέσθαι. Ὁ γὰρ Μαρδόνιος ἐν τῇ Βοιωτίᾳ διατρίβων μετὰ τῶν δυνάμεων, τὸ μὲν πρῶτον τῶν ἐν Πελοποννήσῳ

πόλεων ἐπειράτό τινας ἀφιστάνειν, χρήματα διαπεμπόμενος τοῖς προεστηκόσι τῶν πόλεων· μετὰ δὲ ταῦτα πυνθανόμενος τὴν τῶν Ἀθηναίων ἀπόκρισιν, καὶ παροξυνθείς, ἅπασαν ἤγεν ἐπὶ τὴν Ἀττικὴν τὴν δύναμιν. Χωρὶς γὰρ τῆς δεδομένης ὑπὸ Ξέρξου στρατιᾶς πολλοὺς ἄλλους αὐτὸς Μαρδόνιος ἐκ τῆς Θράκης καὶ Μακεδονίας καὶ τῶν ἄλλων τῶν συμμαχίδων πόλεων ἠθροΐκει, πλείους τῶν εἴκοσι μυριάδων. Τηλικαύτης δυνάμεως προαγοῦσης εἰς τὴν Ἀττικὴν, οἱ μὲν Ἀθηναῖοι βιβλιαφόρους ἀπέστειλαν πρὸς τοὺς Λακεδαιμονίους, δεόμενοι βοηθεῖν· βραδυνόντων δὲ αὐτῶν καὶ τῶν βαρβάρων ἐμβαλλόντων εἰς τὴν Ἀττικὴν, κατεπλάγησαν, καὶ πάλιν ἀναλαβόντες τέκνα καὶ γυναῖκας, καὶ τῶν ἄλλων ὅσα δυνατόν ἦν ταχέως ἀποκομίζειν, ἐξέλιπον τὴν πατρίδα, καὶ συνέφυγον πάλιν εἰς τὴν Σαλαμίνα. Ὁ δὲ Μαρδόνιος χαλεπῶς ἔχων πρὸς αὐτούς, τὴν χώραν ἅπασαν κατέφθειρε, καὶ τὴν πόλιν παντελῶς κατέσκαψε, καὶ τὰ ἱερὰ τὰ καταλελειμμένα παντελῶς ἐλυμήνατο.

XXII. Ἐπανελθόντος δὲ εἰς τὰς Ἀθήνας τοῦ Μαρδονίου μετὰ τῆς δυνάμεως, ἔδοξε τοῖς συνέδροις τῶν Ἑλλήνων παραλαβεῖν τοὺς Ἀθηναίους, καὶ πανδημεὶ προσελθόντας εἰς τὰς

Πλαταιάς, διαγωνίσασθαι περὶ τῆς ἐλευθερίας· εὖξασθαι δὲ καὶ τοῖς θεοῖς, ἂν νικήσωσιν, ἄγειν κατὰ ταύτην τὴν ἡμέραν τοὺς Ἕλληνας ἐλευθερίαν κοινήν, καὶ τὸν ἐλευθέριον ἀγῶνα συντελεῖν ἐν ταῖς Πλαταιαῖς. Συναχθέντων δὲ τῶν Ἑλλήνων εἰς τὸν ἰσθμόν, ἐδόκει τοῖς πᾶσιν ὅρκον ὁμόσαι περὶ τοῦ πολέμου, τὸν στέξοντα μὲν τὴν ὁμόνοιαν αὐτῶν, ἀναγκάσοντα δὲ γενναίως τοὺς κινδύνους ὑπομένειν. Ὁ δὲ ὅρκος ἦν τοιοῦτος· Οὐ ποίήσομαι περὶ πλείονος τὸ ζῆν τῆς ἐλευθερίας, οὐδὲ καταλείψω τοὺς ἡγεμόνας οὔτε ζῶντας οὔτε ἀποθανόντας· ἀλλὰ τοὺς ἐν τῇ μάχῃ τελευτήσαντας τῶν συμμάχων πάντας θάψω· καὶ κρατήσας τῷ πολέμῳ τῶν βαρβάρων οὐδεμίαν τῶν ἀγωνισαμένων πόλεων ἀνάστατον ποιήσω· καὶ τῶν ἱερῶν τῶν ἐμπρησθέντων καὶ καταβληθέντων οὐδὲν ἀνοικοδομήσω, ἀλλ' ὑπόμνημα τοῖς ἐπιγινομένοις ἑάσω καὶ καταλείψω τῆς τῶν βαρβάρων ἀσεβείας. Τὸν δὲ ὅρκον ὁμόσαντες, ἐπορεύθησαν ἐπὶ τὴν Βοιωτίαν διὰ τοῦ Κιθαιρώνος, καὶ πρὸς τὰς ὑπωρείας καταντήσαντες πλησίον τῶν Ἐρυθρῶν, αὐτοῦ κατεστρατοπέδευσαν. Ἠγείτο δὲ τῶν μὲν Ἀθηναίων Ἀριστείδης, τῶν δὲ συμπάντων Πausanias, ἐπίτροπος ὢν τοῦ Λεωνίδου παιδός.

XXIII. Μαρδόνιος δὲ πυθόμενος τὴν τῶν πολεμίων δύναμιν προάγειν ἐπὶ Βοιωτίαν, προῆλθεν ἐκ τῶν Θηβῶν· καὶ παραγενόμενος ἐπὶ τὸν Ἀσωπὸν ποταμόν, ἔθετο παρεμβολήν, ἣν ὠχύρωσε τάφρῳ βαθείᾳ, καὶ τείχει ξυλίνῳ περιέλαβεν. Ἦν δὲ ὁ σύμπαρ ἀριθμὸς τῶν Ἑλλήνων εἰς δέκα μυριάδας, τῶν δὲ βαρβάρων εἰς πεντήκοντα. Πρῶτοι δὲ κατήρξαντο μάχης οἱ βάρβαροι, νυκτὸς ἐκχυθέντες ἐπ' αὐτούς, καὶ πᾶσι τοῖς ἵππεύσι πρὸς τὴν στρατοπεδείαν ἐπελάσαντες. Τῶν δὲ Ἀθηναίων προαισθημένων καὶ συντεταγμένη τῇ στρατιᾷ τεθαρρῆκότως ἀπαντώντων, συνέβη καρτεράν γενέσθαι μάχην. Τέλος δὲ τῶν Ἑλλήνων οἱ μὲν ἄλλοι πάντες τοὺς καθ' αὐτοὺς ταχθέντας τῶν βαρβάρων ἐτρέψαντο· μόνοι δὲ Μεγαρεῖς πρὸς τε τὸν ἱππάρχην καὶ τοὺς ἀρίστους τῶν Περσῶν ἵππεις ἀνθεστῶτες, καὶ πιεζόμενοι τῇ μάχῃ, τὴν μὲν τάξιν οὐ κατέλιπον, πρὸς δὲ τοὺς Ἀθηναίους καὶ Λακεδαιμονίους πέμψαντές τινας ἐξ αὐτῶν, ἧτουν κατὰ τάχος βοηθήσειν· Ἀριστείδου δὲ τοὺς περὶ αὐτὸν τῶν Ἀθηναίων ταχέως ἀποστείλαντος τοὺς ἐπιλέκτους, συστραφέντες οὗτοι καὶ προσπεσόντες τοῖς βαρβάροις, τοὺς μὲν Μεγαρεῖς ἐξείλοντο τῶν κινδύνων τῶν ἐπικειμένων, τῶν δὲ

Περσῶν αὐτόν τε τὸν ἱππάρχην καὶ πολλοὺς ἄλλους ἀποκτείναντες, τοὺς λοιποὺς ἐτρέψαντο. Οἱ μὲν οὖν Ἕλληνες, ὥσπερ τιμι προαγῶνι λαμπρῶς προτερήσαντες, εὐέλπιδες ἐγένοντο περὶ τῆς ὀλοσχεροῦς νίκης. Μετὰ δὲ ταῦτα ἐκ τῆς ὑπωρείας μετεστρατοπέδευσαν εἰς ἕτερον τόπον, εὐθετώτερον πρὸς τὴν ὀλοσχερῇ νίκην. Ἦν γὰρ ἐκ μὲν τῶν δεξιῶν γεώλοφος ὑψηλός, ἐκ δὲ τῶν εὐωνύμων ὁ Ἀσωπὸς ποταμός· τὸν δ' ἀνὰ μέσον τόπον ἐπεΐχεν ἡ στρατοπεδεΐα, πεφραγμένη τῇ φύσει καὶ ταῖς τῶν τόπων ἀσφαλείαις. Τοῖς μὲν οὖν Ἕλλησιν ἐμφρόνως βουλευσαμένοις πολλὰ συνεβάλετο πρὸς τὴν νίκην ἡ τῶν τόπων στενοχωρία· οὐ γὰρ ἦν ἐπὶ πολὺ μῆκος παρεκτείνειν τὴν φάλαγγα τῶν Περσῶν· ὥστε ἀχρήστους εἶναι συνέβαινε τὰς πολλὰς μυριάδας τῶν βαρβάρων. Διόπερ οἱ περὶ τὸν Πausανίαν καὶ Ἀριστείδην θαρρήσαντες τοῖς τόποις, προῆγον τὴν δύναμιν εἰς τὴν μάχην, καὶ συντάξαντες ἑαυτοὺς οἰκείως τῆς περιστάσεως, ἦγον ἐπὶ τοὺς πολεμίους.

XXIV. Μαρδόνιος δὲ συναναγκαζόμενος βαθεῖαν ποιῆσαι τὴν φάλαγγα, διέταξε τὴν δύναμιν ὅπως ποτὲ ἔδοξεν αὐτῷ συμφέρειν, καὶ μετὰ βοῆς ἀπήντησε τοῖς Ἕλλησιν. Ἐχων δὲ περὶ

αὐτὸν τοὺς ἀρίστους, πρῶτος ἐνέβαλεν εἰς τοὺς ἀντιτεταγμένους Λακεδαιμονίους, καὶ γενναίως ἀγωνισάμενος, πολλοὺς ἀνείλε τῶν Ἑλλήνων· ἀντιταχθέντων δὲ τῶν Λακεδαιμονίων εὐρώστως, καὶ πάντα κίνδυνον ὑπομενόντων προθύμως, πολὺς ἐγένετο φόνος τῶν βαρβάρων. Ἔως μὲν οὖν συνέβαινε τὸν Μαρδόνιον μετὰ τῶν ἐπιλέκτων προκινδυνεύειν, εὐψύχως ὑπέμενον τὸ δεινὸν οἱ βάρβαροι· ἐπεὶ δ' ὅτε Μαρδόνιος ἀγωνιζόμενος ἐκθύμως ἔπεσε, καὶ τῶν ἐπιλέκτων οἱ μὲν ἀπέθανον, οἱ δὲ κατετρώθησαν, ἀνατραπέντες ταῖς ψυχαῖς πρὸς φυγὴν ὥρμησαν· ἐπικειμένων δὲ τῶν Ἑλλήνων, οἱ μὲν πλείους τῶν βαρβάρων εἰς τὸ ξύλινον τεῖχος συνέφυγον, τῶν δ' ἄλλων οἱ μὲν μετὰ Μαρδονίου ταχθέντες Ἕλληνες εἰς τὰς Θήβας ἀνεχώρησαν, τοὺς δὲ λοιποὺς ὄντας πλείους τῶν τετρακισμυρίων ἀναλαβὼν Ἀρτάβαζος, ἀνὴρ παρὰ Πέρσαις ἐπαινούμενος, εἰς θάτερον μέρος ἔφυγε· καὶ σύντονον τὴν ἀναχώρησιν ποιησάμενος, προῆγεν ἐπὶ τῆς Φωκίδος.

XXV. Τοῦτον δὲ τὸν τρόπον ἐν τῇ φυγῇ τῶν βαρβάρων σχισθέντων, ὁμοίως καὶ τὸ τῶν Ἑλλήνων πλῆθος διεμερίσθη. Ἀθηναῖοι μὲν γὰρ καὶ Πλαταιεῖς καὶ Θεσπιεῖς τοὺς ἐπὶ Θηβῶν ὁρμήσαντας ἐδίωξαν· Κορίνθιοι δὲ καὶ Σικυώνιοι

καὶ Φλιάσιοι καὶ τινες ἕτεροι τοῖς μετὰ Ἀρτα-
 βάζου φεύγουσιν ἐπηκολούθησαν· Λακεδαιμόνιοι
 δὲ μετὰ τῶν λοιπῶν τοὺς εἰς τὸ ξύλινον τείχος
 καταφυγόντας διώξαντες, ἐπόρθησαν προθύμως.
 Οἱ δὲ Θηβαῖοι δεξάμενοι τοὺς φεύγοντας καὶ
 προσαναλαβόντες, ἐπέθεντο τοῖς διώκουσιν Ἀθη-
 ναίοις. Γενομένης δὲ πρὸ τῶν τειχῶν καρτερᾶς
 μάχης, καὶ τῶν Θηβαίων λαμπρῶς ἀγωνισαμέ-
 νων, ἔπεσον μὲν οὐκ ὀλίγοι παρ' ἀμφοτέροις, τὸ
 δὲ τελευταῖον βιασθέντες ὑπὸ τῶν Ἀθηναίων,
 συνέφυγον πάλιν εἰς τὰς Θήβας. Μετὰ δὲ
 ταῦτα οἱ μὲν Ἀθηναῖοι πρὸς τοὺς Λακεδαιμονίους
 ἀποχωρήσαντες, μετὰ τούτων ἐτειχομάχουν πρὸς
 τοὺς καταφυγόντας εἰς τὴν παρεμβολὴν τῶν
 Περσῶν· μεγάλου δὲ ἀγῶνος ἔξ ἀμφοτέρων
 γενομένου, καὶ τῶν με βαρβάρων ἐκ τόπων
 ὠχυρωμένων καλῶς ἀγωνισαμένων, τῶν δ' Ἑλ-
 λήνων βίαν προσαγόντων τοῖς ξυλίνοις τείχεσι,
 πολλοὶ μὲν παραβόλως ἀγωνιζόμενοι κατετι-
 τρώσκοντο, οὐκ ὀλίγοι δὲ καὶ τῷ πλήθει τῶν
 βελῶν διαφθειρόμενοι τὸν θάνατον εὐψύχως
 ὑπέμενον. Οὐ μὴν γε τὴν ὁρμὴν καὶ βίαν τῶν
 Ἑλλήνων ἔστεγεν οὔτε τὸ κατεσκευασμένον
 τείχος, οὔτε τὸ πλήθος τῶν βαρβάρων, ἀλλὰ
 πᾶν τὸ ἀντιτεταγμένον ὑπείκειν ἡναγκάζετο.

Ἡμιλλῶντο γὰρ πρὸς ἀλλήλους οἱ τῆς Ἑλλάδος ἡγούμενοι, Λακεδαιμόνιοι καὶ Ἀθηναῖοι, μεμετεωρισμένοι μὲν ταῖς προγεγενημέναις νίκαις, πεποιθότες δὲ ταῖς ἑαυτῶν ἀρεταῖς. Τέλος δὲ κατὰ κράτος ἀλόντες οἱ βάρβαροι, δεόμενοι ζωγεῖν, οὐδενὸς ἐτύγχανον ἐλέου. Ὁ γὰρ στρατηγὸς τῶν Ἑλλήνων Πανσανίας ὀρῶν τοῖς πλήθεσιν ὑπερέχοντας τοὺς βαρβάρους, εὐλαβεῖτο μή τι παράλογον γένηται, πολλαπλασίων ὄντων τῶν βαρβάρων. Διὸ καὶ παραγγείλαντος αὐτοῦ μηδένα ζωγεῖν, ταχὺ πλήθος ἄπιστον νεκρῶν ἐγένετο. Τέλος δὲ οἱ Ἕλληνες ὑπὲρ τὰς δέκα μυριάδας τῶν βαρβάρων κατακόψαντες, μόγις ἐπαύσαντο τοῦ κτείνειν τοὺς πολεμίους.

XXVI. Τοιοῦτον δὲ πέρας τῆς μάχης λαβούσης, οἱ μὲν Ἕλληνες τοὺς πεσόντας ἔθαψαν, ὄντας πλείους τῶν μυρίων, διελόμενοι τὰ λάφυρα κατὰ τὸν τῶν στρατιωτῶν ἀριθμόν. Τὴν δὲ περὶ τῶν ἀριστείων κρίσιν ἐποίησαντο, καὶ χάριτι τοῦ κελεύσαντος, ἔκριναν ἀριστεύσαι πόλιν μὲν Σπάρτην, ἄνδρα δὲ Πανσανίαν τὸν Λακεδαιμόνιον. Ἀρτάβαζος δ' ἔχων τοὺς τῶν φευγόντων Περσῶν εἰς τετρακισμυρίους, καὶ διὰ τῆς Φωκίδος εἰς Μακεδονίαν πορευθείς, ὀξυτάταις πορείαις ἐχρήτο, καὶ ἐσώθη μετὰ τῶν στρατιω-

τῶν εἰς τὴν Ἀσίαν. Οἱ δ' Ἕλληνες ἐκ τῶν
λαφύρων δεκάτην ἐξελόμενοι, κατεσκεύασαν χρυ-
σοῦν τρίποδα καὶ ἀνέθηκαν εἰς Δελφούς, ἐπι-
γράφαντες ἐλεγείον τόδε·

Ἑλλάδος εὐρυχόρου σωτῆρες τόνδ' ἀνέθηκαν,
Δουλοσύνης στυγεράς ῥυσάμενοι πόλιας.

Ἐπέγραψαν δὲ καὶ τοῖς ἐν Θερμοπύλαις ἀποθαν-
οῦσι Λακεδαιμονίοις, κοινῇ μὲν ἅπασι τόδε·

Μυριάσιν ποτὲ τῇδε διακοσίαις ἐμάχοντο
Ἐκ Πελοποννήσου χιλιάδες τέτορες.

ἰδία δὲ αὐτοῖς τόδε·

ὦ ξένε, ἄγγελον Λακεδαιμονίοις, ὅτι τῇδε
Κείμεθα, τοῖς κείνων πειθόμενοι νομίμοις.

Ὅμοίως δὲ καὶ ὁ τῶν Αθηναίων δῆμος ἐκόσμησε
τοὺς τάφους τῶν ἐν τῷ Περσικῷ πολέμῳ τελευτη-
σάντων, καὶ τὸν ἀγῶνα τὸν ἐπιτάφιον τότε
πρώτον ἐποίησε· καὶ νόμον ἔθηκε, λέγειν ἐγκώ-
μιον τοῖς δημοσίᾳ θάπτομένοις τοὺς προαιρεθέντας
τῶν ῥητόρων. Μετὰ δὲ ταῦτα Πausanίας μὲν ὁ
στρατηγὸς ἀναλαβὼν τὴν δύναμιν, ἐστράτευσεν
ἐπὶ τὰς Θήβας, καὶ τοὺς αἰτίους τῆς προτέρας
συμμαχίας ἐξήτει πρὸς τὴν τιμωρίαν. Τῶν δὲ
Θηβαίων καταπεπληγμένων τό τε πλῆθος τῶν
πολεμίων καὶ τὰς ἀρετάς, οἱ μὲν αἰτιώτατοι τῆς

ἀπὸ τῶν Ἑλλήνων ἀποστάσεως ἐκουσίως ὑπομείναντες τὴν παράδοσιν, ἐκολάσθησαν ὑπὸ τοῦ Πανσανίου, καὶ πάντες ἀνηρέθησαν.

XXVII. Ἐγένετο δὲ καὶ κατὰ τὴν Ἰωνίαν τοῖς Ἕλλησι μεγάλη μάχη πρὸς Πέρσας, κατὰ τὴν αὐτὴν ἡμέραν τῇ περὶ τὰς Πλαταιὰς συντελεσθείσῃ, περὶ ἧς μέλλοντες γράφειν, ἀναληψόμεθα τὴν ἀπ' ἀρχῆς διήγησιν. Λεωτυχίδης γὰρ ὁ Λακεδαιμόνιος, καὶ Ξάνθιππος ὁ Ἀθηναῖος, ἡγούμενοι τῆς ναυτικῆς δυνάμεως, καὶ τὸν στόλον ἐκ τῆς περὶ Σαλαμίνα ναυμαχίας ἀθροίσαντες εἰς Αἴγιναν, ἐν ταύτῃ διατρίψαντες ἡμέρας τινάς, ἔπλευσαν εἰς Δῆλον, ἔχοντες τριήρεις διακοσίας καὶ πεντήκοντα. Ἐνταῦθα δ' αὐτῶν ὁρμούντων ἦκον ἐκ Σάμου πρέσβεις, ἀξιοῦντες ἐλευθερώσαι τοὺς κατὰ τὴν Ἀσίαν Ἕλληνας. Οἱ δὲ περὶ τὸν Λεωτυχίδην συνεδρεύσαντες μετὰ τῶν ἡγεμόνων, καὶ διακούσαντες τῶν Σαμίων, ἔκριναν ἐλευθεροῦν τὰς πόλεις, καὶ κατὰ τάχος ἐξέπλευσαν ἐκ Δήλου. Οἱ δὲ τῶν Περσῶν ναύαρχοι διατρίβοντες ἐν τῇ Σάμῳ, πυθόμενοι τὸν τῶν Ἑλλήνων ἐπίπλουν, ἀνήχθησαν ἐκ τῆς Σάμου πάσαις ταῖς ναυσί, καὶ κατάραντες εἰς Μυκάλην τῆς Ἰωνίας, τὰς μὲν ναῦς ἐνέώλκησαν, ὀρώντες οὐκ ἀξιοχρέους οὔσας ναυμαχεῖν, καὶ ξυλίνῳ τείχει καὶ τάφρῳ

βαθείᾳ περιέλαβον αὐτάς· οὐδὲν δὲ ἦττον καὶ δυνάμεις πεζικὰς μετεπέμποντο ἐκ τῶν Σάρδεων καὶ τῶν σύνεγγυς πόλεων, καὶ συνήγαγον τοὺς ἅπαντας εἰς δέκα μυριάδας· ἐποιοῦντο δὲ καὶ τῶν ἄλλων ἀπάντων τῶν εἰς πόλεμον χρησίμων παρασκευάς, νομίζοντες καὶ τοὺς Ἴωνας ἀποστήσασθαι πρὸς τοὺς πολεμίους. Οἱ δὲ περὶ τὸν Λεωτυχίδην παντὶ τῷ στόλῳ κεκοσμημένοι, προσπλεύσαντες τοῖς ἐν τῇ Μυκάλῃ βαρβάροις, ναῦν προαπέστειλαν ἔχουσαν κήρυκα τὸν μεγαλοφυνότατον τῶν ἐν τῷ στρατοπέδῳ. Τῷ δὲ προσετέτακτο προσπλεῦσαι τοῖς πολεμίοις, καὶ μεγάλη τῇ φωνῇ κηρύξαι, διότι οἱ Ἕλληνες, νενικηκότες ἐν Πλαταιαῖς τοὺς Πέρσας, πάρειςι νῦν ἐλευθερώσοντες τὰς κατὰ τὴν Ἀσίαν Ἑλληνίδας πόλεις. Τοῦτο δ' ἐποίησαν οἱ περὶ τὸν Λεωτυχίδην, νομίζοντες τοὺς συστρατεύοντας τοῖς βαρβάροις Ἕλληνας ἀποστήσειν Περσῶν, καὶ ταραχὴν ἔσεσθαι πολλὴν ἐν τῇ τῶν βαρβάρων στρατοπεδείᾳ· ὅπερ καὶ συνέβη γενέσθαι. Τοῦ γὰρ κήρυκος προσπλεύσαντος ταῖς νενεωλκημέναις ναυσί, καὶ κηρύξαντος τὰ προστεταγμένα, συνέβη τοὺς μὲν Πέρσας ἀπιστήσαι τοῖς Ἕλλησι, τοὺς δ' Ἕλληνας ἀλλήλοισι συντίθεσθαι περὶ στάσεως.

XXVIII. Οἱ δ' Ἕλληνες κατασκευάμενοι τὰ κατ' αὐτοὺς ἀπεβίβασαν τὴν δύναμιν. Τῇ δ' ὑστεραίᾳ παρασκευαζομένων αὐτῶν τὰ πρὸς τὴν παράταξιν, προσέπεσε φήμη, ὅτι νενικήκασιν οἱ Ἕλληνες τοὺς Πέρσας κατὰ τὰς Πλαταιάς. Διόπερ οἱ μὲν περὶ Λεωτυχίδην ἀθροίσαντες ἐκκλησίαν, τὰ πλήθη παρεκάλεσαν εἰς τὴν μάχην, τά τε ἄλλα προφερόμενοι καὶ τὴν ἐν Πλαταιαῖς νίκην παρῳδοῦντες, δι' ἣν ὑπελάμβανον θρασυτέρους ποιήσειν τοὺς μέλλοντας ἀγωνίζεσθαι. Θαυμαστὸν δὲ ἐγένετο τὸ ἀποτέλεσμα· κατὰ γὰρ τὴν αὐτὴν ἡμέραν ἐφάνησαν αἱ παρατάξεις γεγενημέναι, ἥ τε πρὸς τῇ Μυκάλῃ συντελεσθεῖσα καὶ ἡ κατὰ τὰς Πλαταιὰς γενομένη. Διόπερ ἔδοξαν οἱ περὶ τὸν Λεωτυχίδην οὐπω μὲν πεπυσμένοι περὶ τῆς νίκης, ἀφ' ἑαυτῶν δὲ πλάττοντες τὴν εὐημερίαν ἐφάνησαν στρατηγήματος ἕνεκεν τοῦτο πεποιηκέναι· τὸ γὰρ μέγεθος τοῦ διαστήματος ἤλεγχεν ἀδυνατοῦσαν τὴν προσαγγελίαν. Οἱ δὲ τῶν Περσῶν ἡγεμόνες ἀπίστως ἔχοντες τοῖς Ἕλλησι, τούτους μὲν ἀφώπλισαν, τὰ δὲ ὅπλα τοῖς ἑαυτῶν φίλοις παρέδωκαν· παρακαλῶντες δὲ τὰ πλήθη, καὶ τὸν Ξέρξην αὐτὸν μετὰ πολλῆς δυνάμεως εἰπόντες ἥξειν βοηθόν, ἐποίησαν ἅπαντας εὐθαρσεῖς πρὸς τὸν κίνδυνον.

XXIX. Ἀμφοτέρων δὲ αὐτῶν ἐκταξάντων τὴν στρατιάν, καὶ προσαγόντων ἐπ' ἀλλήλους, οἱ μὲν Πέρσαι τοὺς πολεμίους ὀρώντες ὀλίγους ὄντας, κατεφρόνησαν αὐτῶν, καὶ μετὰ πολλῆς κραυγῆς ἐπεφέροντο. Τῶν δὲ Σαμίων καὶ Μιλησίων πανδημεὶ προελομένων βοηθῆσαι τοῖς Ἑλλησι, καὶ μετ' ἀλλήλων κοινῇ προσαγόντων κατὰ σπουδὴν, ὡς προϊόντες εἰς ὄψιν ἦλθον τοῖς Ἑλλησιν, οἱ μὲν Ἴωνες ἐνόμιζον εὐθαρσεστέρους ἔσεσθαι τοὺς Ἑλληνας, ἀπέβη δὲ τούναντίον. Δόξαντες γὰρ οἱ περὶ τὸν Λεωτυχίδην τὸν Ξέρξην ἐκ τῶν Σάρδεων ἐπιέναι μετὰ τῆς δυνάμεως, ἐφοβήθησαν, καὶ ταραχῆς γενομένης ἐν τῷ στρατοπέδῳ, διεφέροντο πρὸς ἀλλήλους. Οἱ μὲν γὰρ ἔφασαν τὴν ταχίστην δεῖν εἰς τὰς ναυὺς ἀπιέναι, οἱ δὲ μένειν καὶ τεθαρρῆκότως παρατάξασθαι. Ἐτι δ' αὐτοῖς τεθορυβημένοις ἐπεφάνησαν οἱ Πέρσαι διεσκευασμένοι καταπληκτικῶς, καὶ μετὰ βοῆς ἐπιφερόμενοι. Οἱ δ' Ἕλληνες οὐδεμίαν ἀνοχὴν ἔχοντες τοῦ βουλευσασθαι, συνηναγκάσθησαν ὑπομεῖναι τὴν ἔφοδον τῶν βαρβάρων. Καὶ τὸ μὲν πρῶτον ἀμφοτέρων ἀγωνιζομένων εὐρώστως, ἰσόρροπος ἦν ἡ μάχη, καὶ συχνοὶ παρ' ἀμφοτέροις ἔπιπτον· τῶν δὲ Σαμίων καὶ τῶν Μιλησίων ἐπιφανέντων, οἱ μὲν

Ἕλληνες ἐπερρώσθησαν, οἱ βάρβαροι δὲ καταπλεγέντες, πρὸς τὴν φυγὴν ὥρμησαν. Πολλοῦ δὲ γινομένου φόνου, οἱ μὲν περὶ τὸν Λεωτυχίδα καὶ Ξάνθιππον ἐπικείμενοι τοῖς ἡττημένοις, κατεδίωξαν τοὺς βαρβάρους μέχρι τῆς παρεμβολῆς. Συνεπελάβοντο δὲ τῆς μάχης ἤδη κεκρινμένης Αἰολεῖς, καὶ τῶν ἄλλων πολλοὶ τῶν κατὰ τὴν Ἀσίαν· δεινὴ γάρ τις ἐνέπεσεν ἐπιθυμία ταῖς κατὰ τὴν Ἀσίαν πόλεσι τῆς ἐλευθερίας. Διόπερ σχεδὸν ἅπαντες οὐθ' ὁμήρων οὔτε ὄρκων ἐποιήσαντο φροντίδα, ἀλλὰ μετὰ τῶν ἄλλων Ἑλλήνων ἀπέκτειναν ἐν τῇ φυγῇ τοὺς βαρβάρους. Τοῦτον δὲ τὸν τρόπον ἡττηθέντων τῶν Περσῶν, ἀνηρέθησαν αὐτῶν πλείους τῶν τετρακισμυρίων· τῶν δὲ διασωθέντων οἱ μὲν εἰς τὴν στρατοπεδείαν διέφυγον, οἱ δὲ εἰς Σάρδεις ἀπεχώρησαν. Ξέρξης δὲ πυθόμενος τὴν τε περὶ τὰς Πλαταιὰς ἦτταν καὶ τὴν ἐν τῇ Μυκάλῃ τροπὴν τῶν ιδίων, μέρος μὲν τῆς δυνάμεως ἀπέλιπεν ἐν Σάρδεσιν, ὅπως διαπολεμῇ πρὸς τοὺς Ἕλληνας· αὐτὸς δὲ τεθορυβημένος μετὰ τῆς λοιπῆς στρατιᾶς προῆγεν, ἐπ' Ἐκβατάνων ποιούμενος τὴν πορείαν.

XXX. Οἱ δὲ περὶ Λεωτυχίδα καὶ Ξάνθιππον, ἀποπλεύσαντες εἰς Σάμον, τοὺς μὲν Ἴωνας καὶ

τοὺς Αἰολεῖς συμμάχους ἐποιήσαντο· μετὰ δὲ ταῦτα ἔπειθον αὐτοὺς, ἐκλιπόντας τὴν Ἀσίαν, εἰς τὴν Εὐρώπην μετοικισθῆναι· ἐπηγγέλλοντο δὲ τὰ μηδίσαντα τῶν ἐθνῶν ἀναστήσαντες, δώσειν ἐκείνοις τὴν χώραν. Καθόλου γὰρ μένοντας αὐτοὺς ἐπὶ τῆς Ἀσίας, τοὺς μὲν πολεμίους ὁμόρους ἔξειν, πολὺ ταῖς δυνάμεσιν ὑπερέχοντας· τοὺς δὲ συμμάχους διαποντίους μὴ δύνασθαι τὰς βοηθείας εὐκαίρους αὐτοῖς ποιήσασθαι. Οἱ δὲ Αἰολεῖς καὶ οἱ Ἴωνες, ἀκούσαντες τῶν ἐπαγγελιῶν, ἔγνωσαν πείθεσθαι τοῖς Ἑλλησι, καὶ παρεσκευάζοντο πλεῖν μετ' αὐτῶν εἰς τὴν Εὐρώπην. Οἱ δ' Ἀθηναῖοι μετανοήσαντες εἰς τουναντίον, πάλιν μένειν συνεβούλευον, λέγοντες ὅτι καὶ μηδεὶς αὐτοῖς τῶν ἄλλων Ἑλλήνων βοηθοίη, μόνοι Ἀθηναῖοι συγγενεῖς ὄντες βοηθήσουσιν. Ὑπελάμβανον δὲ ὅτι κοινῇ κατοικισθέντες ὑπὸ τῶν Ἑλλήνων οἱ Ἴωνες, οὐκέτι μητρόπολιν ἡγήσονται τὰς Ἀθήνας. Διόπερ συνέβη μετανοῆσαι τοὺς Ἴωνας, καὶ κρίναι μένειν ἐπὶ τῆς Ἀσίας.

XXXI. Τούτων δὲ πραχθέντων, Λεωτυχίδης μὲν ὁ βασιλεὺς τῶν Λακεδαιμονίων ἀπεχώρησεν ἐπ' οἴκου ἔχων τοὺς ἀπὸ Πελοποννήσου ξυμμάχους, οἱ δὲ Ἀθηναῖοι καὶ οἱ ἀπὸ Ἰωνίας καὶ

Ἑλλησπόντου ξύμμαχοι ὑπομείναντες Σηστὸν ἐπολιόρκουν Μήδων ἐχόντων, καὶ ἐπιχειμάσαι τε εἶλον αὐτὴν ἐκλιπόντων τῶν βαρβάρων, καὶ μετὰ τοῦτο ἀπέπλευσαν ἐξ Ἑλλησπόντου ὡς ἕκαστοι κατὰ πόλεις. Ἀθηναίων δὲ τὸ κοινόν, ἐπειδὴ αὐτοῖς οἱ βάρβαροι ἐκ τῆς χώρας ἀπῆλθον, διεκομίζοντο εὐθὺς ὅθεν ὑπεξέθεντο παῖδας καὶ γυναῖκας καὶ τὴν περιούσαν κατασκευήν, καὶ τὴν πόλιν ἀνοικοδομεῖν παρεσκευάζοντο καὶ τὰ τεῖχῃ τοῦ τε γὰρ περιβόλου βραχέα εἰστήκει, καὶ οἰκίαι αἱ μὲν πολλαὶ πεπτώκεσαν, ὀλίγαι δὲ περιῆσαν, ἐν αἷς αὐτοὶ ἐσκήνησαν οἱ δυνατοὶ τῶν Περσῶν.

XXXII. Λακεδαιμόνιοι δὲ αἰσθόμενοι τὸ μέλλον ἦλθον πρεσβεία, τὰ μὲν καὶ αὐτοὶ ἥδιον ἂν ὀρῶντες μήτ' ἐκείνους μήτ' ἄλλον μηδένα τεύχος ἔχοντα, τὸ δὲ πλεόν τῶν ξυμμάχων ἐξοτρυνόντων, καὶ φοβουμένων τοῦ τε ναυτικοῦ αὐτῶν τὸ πλῆθος, ὃ πρὶν οὐχ ὑπῆρχεν, καὶ τὴν ἐς τὸν Μηδικὸν πόλεμον τόλμαν γενομένην. Ἡξίουν τε αὐταὺς μὴ τειχίζειν, ἀλλὰ καὶ τῶν ἔξω Πελοποννήσου μᾶλλον ὅσοις εἰστήκει ξυγκαθελεῖν μετὰ σφῶν τοὺς περιβόλους, τὸ μὲν βουλόμενοι καὶ ὑποπτοῦ τῆς γνώμης οὐ δηλοῦντες ἐς τοὺς Ἀθηναίους, ὥς δὲ τοῦ βαρβάρου, εἰ αὐθις ἐπέλθοι, οὐκ ἂν

ἔχοντος ἀπ' ἐχυροῦ ποθέν, ὥσπερ νῦν ἐκ τῶν
 Θηβῶν, ὀρμᾶσθαι τήν τε Πελοπόννησον πᾶσιν
 ἔφασαν ἱκανὴν εἶναι ἀναχώρησίν τε καὶ ἀφορμήν.
 Οἱ δ' Ἀθηναῖοι Θεμιστοκλέους γνώμῃ τοὺς μὲν
 Λακεδαιμονίους ταῦτ' εἰπόντας, ἀποκρινάμενοι
 ὅτι πέμψουσιν ὡς αὐτοὺς πρέσβεις περὶ ὧν
 λέγουσιν, εὐθὺς ἀπήλλαξαν· ἑαυτὸν δ' ἐκέλευεν
 ἀποστέλλειν ὡς τάχιστα ὁ Θεμιστοκλῆς ἐς τὴν
 Λακεδαίμονα, ἄλλους δὲ πρὸς ἑαυτῷ ἐλομένους
 πρέσβεις μὴ εὐθὺς ἐκπέμπειν, ἀλλ' ἐπισχεῖν
 μέχρι τοσούτου ἕως ἂν τὸ τεῖχος ἱκανὸν ἄρῳσιν
 ὥστε ἀπομάχεσθαι ἐκ τοῦ ἀναγκαιοτάτου ὕψους·
 τειχίζειν δὲ πάντας πανδημεὶ τοὺς ἐν τῇ πόλει
 καὶ αὐτοὺς καὶ γυναῖκας καὶ παῖδας, φειδομένους
 μήτε ἰδίου μήτε δημοσίου οἰκοδομήματος ὅθεν τις
 ὠφελία ἔσται ἐς τὸ ἔργον, ἀλλὰ καθαιρούντας
 πάντα. Καὶ ὁ μὲν ταῦτα διδάξας, καὶ ὑπειπὼν
 τᾶλλα ὅτι αὐτὸς τὰ κεῖ πράξει, ᾤχετο. Καὶ ἐς
 τὴν Λακεδαίμονα ἐλθὼν οὐ προσήει πρὸς τὰς
 ἀρχάς, ἀλλὰ διῆγε καὶ προφασίζετο. Καὶ
 ὁπότε τις αὐτὸν ἔροιτο τῶν ἐν τέλει ὄντων ὃ τι
 οὐκ ἐπέρχεται ἐπὶ τὸ κοινόν, ἔφη τοὺς ξυμπρέσ-
 βεις ἀναμένειν, ἀσχολίας δὲ τινος οὔσης αὐτοὺς
 ὑπολειφθῆναι, προσδέχεσθαι μέντοι ἐν τάχει
 ἡξεῖν καὶ θαυμάζειν ὡς οὐπω πάρευσιν.

XXXIII. Οἱ δὲ ἀκούοντες τῷ μὲν Θεμιστοκλεῖ ἐπεΐθοντο διὰ φιλίαν αὐτοῦ, τῶν δὲ ἄλλων ἀφικνουμένων, καὶ σαφῶς κατηγορούντων ὅτι τειχίζεται τε καὶ ἤδη ὕψος λαμβάνει, οὐκ εἶχον ὅπως χρὴ ἀπιστῆσαι. Γνοὺς δ' ἐκείνος κελεύει αὐτοὺς μὴ λόγοις μᾶλλον παράγεσθαι, ἢ πέμψαι σφῶν αὐτῶν ἄνδρας, οἵτινες χρηστοὶ καὶ πιστῶς ἀπαγγελοῦσι σκεψάμενοι. Ἀποστελλουσιν οὖν, καὶ περὶ αὐτῶν ὁ Θεμιστοκλῆς τοῖς Ἀθηναίοις κρύφα πέμπει, κελεύων ὥς ἥκιστα ἐπιφανῶς κατασχεῖν, καὶ μὴ ἀφεῖναι, πρὶν ἂν αὐτοὶ πάλιν κομισθῶσιν· ἥδη γὰρ καὶ ἤκον αὐτῷ οἱ ξυμπρέσβεις, Ἀβρώνιχός τε ὁ Λυσικλέους καὶ Ἀριστείδης ὁ Λυσιμάχου, ἀγγέλλοντες ἔχειν ἱκανῶς τὸ τείχος· ἐφοβεῖτο γὰρ μὴ οἱ Λακεδαιμόνιοι σφᾶς, ὅποτε σαφῶς ἀκούσειαν, οὐκέτι ἀφῶσιν. Οἷ τε οὖν Ἀθηναῖοι τοὺς πρέσβεις ὥσπερ ἐπεστάλη κατεῖχον, καὶ Θεμιστοκλῆς, ἐπελθὼν τοῖς Λακεδαιμονίοις, ἐνταῦθα δὴ φανερώς εἶπεν, ὅτι ἡ μὲν πόλις σφῶν τετελείχισται ἤδη ὥστε ἱκανὴ εἶναι σώξειν τοὺς ἐνοικούντας, εἰ δέ τι βούλονται Λακεδαιμόνιοι ἢ οἱ ξύμμαχοι πρεσβεύεσθαι παρὰ σφᾶς, ὥς πρὸς διαγιγνώσκοντας τὸ λοιπὸν ἰέναι τά τε σφίσιν αὐτοῖς ξύμφορα καὶ τὰ κοινά. Τήν τε γὰρ πόλιν ὅτε ἐδόκει ἐκλιπεῖν ἄμεινον εἶναι

καὶ ἐς τὰς ναῦς ἐσβῆναι, ἄνευ ἐκείνων ἔφασαν γνόντες τολμῆσαι, καὶ ὅσα αὐ μετ' ἐκείνων βουλεύεσθαι, οὐδενὸς ὕστεροι γνώμη φανῆναι. Δοκεῖν οὖν σφίσι καὶ νῦν ἄμεινον εἶναι τὴν ἐαυτῶν πόλιν τείχος ἔχειν, καὶ ἰδίᾳ τοῖς πολίταις καὶ ἐς τοὺς πάντας ξυμμάχους ὠφελιμώτερον ἔσεσθαι· οὐ γὰρ οἶόν τ' εἶναι μὴ ἀπὸ ἀντιπάλου παρασκευῆς ὁμοῖόν τι ἢ ἴσον ἐς τὸ κοινὸν βουλεύεσθαι. Ἡ πάντας οὖν ἀτειχίστους ἔφη χρῆναι ξυμμαχεῖν, ἣ καὶ τάδε νομίζειν ὀρθῶς ἔχειν.

XXXIV. Οἱ δὲ Λακεδαιμόνιοι ἀκούσαντες ὀργὴν μὲν φανεράν οὐκ ἐποιοῦντο τοῖς Ἀθηναίοις (οὐδὲ γὰρ ἐπὶ κωλύμῃ ἀλλὰ γνώμῃς παραινέσει δῆθεν τῷ κοινῷ ἐπρεσβεύσαντο, ἅμα δὲ καὶ προσφιλεῖς ὄντες ἐν τῷ τότε διὰ τὴν ἐς τὸν Μῆδον προθυμίαν τὰ μάλιστα αὐτοῖς ἐτύγχανον), τῆς μέντοι βουλήσεως ἀμαρτάνοντες ἀδήλως ἤχθοντο. Οἷ τε πρέσβεις ἐκατέρων ἀπῆλθον ἐπ' οἴκου ἀνεπικλήτως.

XXXV. Τούτῳ τῷ τρόπῳ οἱ Ἀθηναῖοι τὴν πόλιν ἐτείχισαν ἐν ὀλίγῳ χρόνῳ. Καὶ δήλη ἡ οἰκοδομία ἔτι καὶ νῦν ἐστὶν ὅτι κατὰ σπουδὴν ἐγένετο· οἱ γὰρ θεμέλιοι παντοίων λίθων ὑπόκεινται καὶ οὐ ξυνειργασμένων ἐστὶν ἦ, ἀλλ' ὥς ἕκαστοί ποτε προσέφερον, πολλαὶ τε στήλαι

ἀπὸ σημάτων καὶ λίθοι εἰργασμένοι ἐγκατελέγησαν. Μείζων γὰρ ὁ περίβολος πανταχῇ ἐξήχθη τῆς πόλεως, καὶ διὰ τοῦτο πάντα ὁμοίως κινούντες ἡπείγοντο. Ἐπεισε δὲ καὶ τοῦ Πειραιῶς τὰ λοιπὰ ὁ Θεμιστοκλῆς οἰκοδομεῖν (ὑπῆρκε δ' αὐτοῦ πρότερον ἐπὶ τῆς ἐκείνου ἀρχῆς ἢ κατ' ἐνιαυτὸν Ἀθηναίοις ἦρξεν) νομίζων τό τε χωρίον καλὸν εἶναι, λιμένας ἔχον τρεῖς αὐτοφυεῖς, καὶ αὐτοὺς ναυτικούς γεγεννημένους μέγα προφέρειν ἐς τὸ κτήσασθαι δύναμιν· τῆς γὰρ δὴ θαλάσσης πρῶτος ἐτόλμησεν εἰπεῖν ὡς ἀνθεκτέα ἐστί, καὶ τὴν ἀρχὴν εὐθὺς ξυγκατεσκεύαζεν. Καὶ ὠκοδόμησαν τῇ ἐκείνου γνώμῃ τὸ πάχος τοῦ τείχους ὅπερ νῦν ἔτι δηλὸν ἐστὶ περὶ τὸν Πειραιᾶ· δύο γὰρ ἄμαξαι ἐνανταὶ ἀλλήλαις τοὺς λίθους ἐπῆγον. Ἐντὸς δὲ οὔτε χάλιξ οὔτε πηλὸς ἦν, ἀλλὰ ξυνφκοδομημένοι μεγάλοι λίθοι καὶ ἐν τομῇ ἐγγώνιοι, σιδήρῳ πρὸς ἀλλήλους τὰ ἔξωθεν καὶ μολύβδῳ δεδεμένοι. Τὸ δὲ ὕψος ἡμισυ μάλιστα ἐτελέσθη οὐ διανοεῖτο. Ἐβούλετο γὰρ τῷ μεγέθει καὶ τῷ πάχει ἀφιστάναι τὰς τῶν πολεμίων ἐπιβουλάς, ἀνθρώπων τε ἐνόμιζεν ὀλίγων καὶ τῶν ἀχρειοτάτων ἀρκέσειν τὴν φυλακὴν, τοὺς δ' ἄλλους ἐς τὰς ναῦς ἐσβήσεσθαι. Ταῖς γὰρ ναυσὶ μάλιστα προσέκειτο, ἰδὼν, ὡς

ἔμοι δοκεῖ, τῆς βασιλέως στρατιᾶς τὴν κατὰ θάλασσαν ἔφοδον εὐπορωτέραν τῆς κατὰ γῆν οὔσαν· τὸν τε Πειραιᾶ ὠφελιμώτερον ἐνόμιζε τῆς ἄνω πόλεως, καὶ πολλάκις τοῖς Ἀθηναίοις παρήγει, ἣν ἄρα ποτὲ κατὰ γῆν βιασθῶσι, καταβάντας ἐς αὐτὸν ταῖς ναυσὶ πρὸς ἅπαντας ἀνθίστασθαι. Ἀθηναῖοι μὲν οὖν οὕτως ἐτειχίσθησαν, καὶ τᾶλλα κατεσκευάζοντο, εὐθὺς μετὰ τὴν Μήδων ἀναχώρησιν.

XXXVI. Πausanías δὲ ὁ Κλεομβρότου ἐκ Λακεδαιμόνος στρατηγὸς τῶν Ἑλλήνων ἐξεπέμφθη μετὰ εἴκοσι νεῶν ἀπὸ Πελοποννήσου· ξυνέπλεον δὲ καὶ Ἀθηναῖοι τριάκοντα ναυσὶ, καὶ τῶν ἄλλων συμμάχων πλήθος. Καὶ ἐστράτευσαν ἐς Κύπρον, καὶ αὐτῆς τὰ πολλὰ κατεστρέψαντο, καὶ ὕστερον ἐς Βυζάντιον Μήδων ἐχόντων, καὶ ἐξεπολιόρκησαν ἐν τῇδε τῇ ἡγεμονίᾳ.

XXXVII. Ἦδη δὲ βιαίου ὄντος αὐτοῦ, οἳ τε ἄλλοι Ἕλληνες ἤχθοντο, καὶ οὐχ ἥκιστα οἱ Ἴωνες καὶ ὅσοι ἀπὸ βασιλέως νεωστὶ ἠλευθέρωντο· φοιτῶντές τε πρὸς τοὺς Ἀθηναίους, ἡξίουσαν αὐτοὺς ἡγεμόνας σφῶν γενέσθαι κατὰ τὸ ξυγγενές, καὶ Πausanία μὴ ἐπιτρέπειν ἣν που βιάζεται. Οἱ δὲ Ἀθηναῖοι ἐδέξαντό τε τοὺς λόγους, καὶ προσεῖχον τὴν γνώμην ὥς οὐ περιοψόμενοι,

τὰλλά τε καταστησόμενοι, ἧ φαίνοιτο ἄριστα αὐτοῖς. Ἐν τούτῳ δὲ οἱ Λακεδαιμόνιοι μετεπέμποντο Πausανίαν, ἀνακρινοῦντες ὧν περὶ ἐπυνθάνοντο· καὶ γὰρ ἀδικία πολλὴ κατηγορεῖτο αὐτοῦ ὑπὸ τῶν Ἑλλήνων τῶν ἀφικνουμένων, καὶ τυραννίδος μᾶλλον ἐφαίνετο μίμησις ἢ στρατηγία. Ξυνέβη τε αὐτῷ καλεῖσθαι τε ἄμα καὶ τοὺς ξυμμάχους τῷ ἐκείνου ἔχθει παρ' Ἀθηναίους μετατάξασθαι, πλὴν τῶν ἀπὸ Πελοποννήσου στρατιωτῶν. Ἐλθὼν δὲ ἐς Λακεδαίμονα, τῶν μὲν ἰδίᾳ πρὸς τινα ἀδικημάτων εὐθύνθη, τὰ δὲ μέγιστα ἀπολύεται μὴ ἀδικεῖν· κατηγορεῖτο δὲ αὐτοῦ οὐχ ἥκιστα Μηδισμὸς, καὶ ἐδόκει σαφέστατον εἶναι. Καὶ ἐκείνον μὲν οὐκέτι ἐκπέμπουσιν ἄρχοντα, Δόρκιν δὲ καὶ ἄλλους τινὰς μετ' αὐτοῦ, στρατιὰν ἔχοντας οὐ πολλήν· οἷς οὐκέτι ἐφίεσαν οἱ ξύμμαχοι τὴν ἡγεμονίαν. Οἱ δὲ αἰσθόμενοι ἀπῆλθον· καὶ ἄλλους οὐκέτι ὕστερον ἐξέπεμψαν οἱ Λακεδαιμόνιοι, φοβούμενοι μὴ σφίσιν οἱ ἐξιόντες χεῖρους γίγνωνται, ὅπερ καὶ ἐν τῷ Πausανίᾳ ἐνείδον, ἀπαλλαξείοντες δὲ καὶ τοῦ Μηδικοῦ πολέμου, καὶ τοὺς Ἀθηναίους νομίζοντες ἱκανοὺς ἐξηγεῖσθαι καὶ σφίσιν ἐν τῷ τότε παρόντι ἐπιτηδείους.

XXXVIII. Παραλαβόντες δὲ οἱ Ἀθηναῖοι

τὴν ἡγεμονίαν τούτῳ τῷ τρόπῳ ἐκόντων τῶν
 ξυμμάχων διὰ τὸ Πausanίου μῖσος, ἔταξαν ἄς
 τε ἔδει παρέχειν τῶν πόλεων χρήματα πρὸς τὸν
 βάρβαρον, καὶ ἄς ναῦς· πρόσχημα γὰρ ἦν ἀμύ-
 νασθαι ὧν ἔπαθον δηοῦντας τὴν βασιλέως χώ-
 ραν. Καὶ ἐλληνοταμίαι τότε πρῶτον Ἀθηναίοις
 κατέστη ἀρχή, οἱ ἐδέχοντο τὸν φόρον· οὕτω γὰρ
 ὠνομάσθη τῶν χρημάτων ἡ φορά. Ἦν δ' ὁ
 πρῶτος φόρος ταχθεὶς τετρακόσια τάλαντα καὶ
 ἐξήκοντα. Ταμιεῖόν τε Δῆλος ἦν αὐτοῖς, καὶ αἱ
 ξύνοδοι ἐς τὸ ἱερὸν ἐγίγνοντο.

XXXIX. Ἡγούμενοι δὲ αὐτονόμων τὸ πρῶτον
 τῶν ξυμμάχων καὶ ἀπὸ κοινῶν ξυνόδων βου-
 λεύοντων, τοσάδε ἐπῆλθον πολέμφ τε καὶ διαχει-
 ρίσει πραγμάτων μεταξὺ τοῦδε τοῦ πολέμου καὶ
 τοῦ Μηδικοῦ, ἃ ἐγένετο πρὸς τε τὸν βάρβαρον
 αὐτοῖς, καὶ πρὸς τοὺς σφετέρους ξυμμάχους
 νεωτερίζοντας, καὶ Πελοποννησίων τοὺς ἀεὶ προσ-
 τυγχάνοντας ἐν ἐκάστῳ. Ἐγραψα δὲ αὐτὰ καὶ
 τὴν ἐκβολὴν τοῦ λόγου ἐποίησάμην διὰ τόδε,
 ὅτι τοῖς πρὸ ἐμοῦ ἅπασιν ἐκλιπὲς τοῦτο ἦν τὸ
 χωρίον, καὶ ἡ τὰ πρὸ τῶν Μηδικῶν Ἑλληνικὰ
 ξυνετίθεσαν ἡ αὐτὰ τὰ Μηδικά· τούτων δ'
 ὅσπερ καὶ ἤψατο ἐν τῇ Ἀττικῇ συγγραφῇ
 Ἑλλάνικος, βραχέως τε καὶ τοῖς χρόνοις οὐκ

ἀκριβῶς ἐπεμνήσθη. Ἄμα δὲ καὶ τῆς ἀρχῆς ἀπόδειξιν ἔχει τῆς τῶν Ἀθηναίων, ἐν οἷῳ τρόπῳ κατέστη.

XL. Πρῶτον μὲν Ἡίωνα τὴν ἐπὶ Στρυμόνι, Μήδων ἐχόντων, πολιορκία εἶλον καὶ ἠνδραπόδισαν, Κίμωνος τοῦ Μιλτιάδου στρατηγούντος. Ἐπειτα Σκύρον τὴν ἐν τῷ Αἰγαίῳ νῆσον, ἣν ᾤκουν Δόλοπες, ἠνδραπόδισαν καὶ ᾤκισαν αὐτοί. Πρὸς δὲ Καρυστίους αὐτοῖς ἄνευ τῶν ἄλλων Εὐβοέων πόλεμος ἐγένετο, καὶ χρόνῳ ξυνέβησαν καθ' ὁμολογίαν. Ναξίοις δὲ ἀποστάσι μετὰ ταῦτα ἐπολέμησαν, καὶ πολιορκία παρεστήσαντο, πρώτη τε αὕτη πόλις ξυμμαχίς παρὰ τὸ καθεστηκὸς ἐδουλώθη, ἔπειτα δὲ καὶ τῶν ἄλλων ὡς ἐκάστη ξυνέβη.

XLI. Αἰτίαι δ' ἄλλαι τε ἦσαν τῶν ἀποστάσεων καὶ μέγιστα αἱ τῶν φόρων καὶ νεῶν ἔκδειαι, καὶ λειποστράτιον εἶ τῳ ἐγένετο· οἱ γὰρ Ἀθηναῖοι ἀκριβῶς ἔπρασσον, καὶ λυπηροὶ ἦσαν οὐκ εἰωθόσιν οὐδὲ βουλομένοις ταλαιπωρεῖν προσάγοντες τὰς ἀνάγκας. Ἦσαν δέ πως καὶ ἄλλως οἱ Ἀθηναῖοι οὐκέτι ὁμοίως ἐν ἡδονῇ ἄρχοντες, καὶ οὔτε ξυνεστράτευον ἀπὸ τοῦ ἴσου, ῥάδιόν τε προσάγεσθαι ἢν αὐτοῖς τοὺς ἀφισταμένους. Ὡν αὐτοὶ αἵτιοι ἐγένοντο οἱ ξύμμαχοι· διὰ γὰρ τὴν ἀπό-

κνησιν ταύτην τῶν στρατειῶν οἱ πλείους αὐτῶν, ἵνα μὴ ἀπ' οἴκου ὦσιν, χρήματα ἐτάξαντο ἀντὶ τῶν νεῶν τὸ ἱκνούμενον ἀνάλωμα φέρειν, καὶ τοῖς μὲν Ἀθηναίοις ἤϋξετο τὸ ναυτικὸν ἀπὸ τῆς δαπάνης ἣν ἐκείνοι ξυμφέροισιν, αὐτοὶ δὲ ὁπότε ἀποσταίεν, ἀπαράσκευοι καὶ ἄπειροι ἐς τὸν πόλεμον καθίσταντο.

XLII. Ἐγένετο δὲ μετὰ ταῦτα καὶ ἡ ἐπ' Εὐρυμέδοντι ποταμῷ ἐν Παμφυλίᾳ πεζομαχία καὶ ναυμαχία Ἀθηναίων καὶ τῶν ξυμμάχων πρὸς Μήδους, καὶ ἐνίκων τῇ αὐτῇ ἡμέρᾳ ἀμφότερα Ἀθηναῖοι Κίμωνος τοῦ Μιλτιάδου στρατηγοῦντος, καὶ εἶλον τριήρεις Φοινίκων καὶ διέφθειραν τὰς πάσας ἐς τὰς διακοσίας. Χρόνῳ τε ὕστερον ξυνέβη Θασίους αὐτῶν ἀποστήναι, διενεχθέντας περὶ τῶν ἐν τῇ ἀντιπέρας Θράκῃ ἐμπορίων καὶ τοῦ μετάλλου, ᾧ ἐνέμοντο. Καὶ ναυσὶ μὲν ἐπὶ Θάσον πλεύσαντες οἱ Ἀθηναῖοι ναυμαχίᾳ ἐκράτησαν καὶ ἐς τὴν γῆν ἀπέβησαν· ἐπὶ δὲ Στρυμόνα πέμψαντες μυρίους οἰκήτορας αὐτῶν καὶ τῶν ξυμμάχων ὑπὸ τοὺς αὐτοὺς χρόνους, ὥς οἰκιοῦντες τὰς τότε καλουμένας Ἐννέα ὁδοὺς νῦν δ' Ἀμφίπολιν, τῶν μὲν Ἐννέα ὁδῶν αὐτοὶ ἐκράτησαν, ἃς εἶχον Ἡδωνοί, προελθόντες δὲ τῆς Θράκης ἐς μεσόγειαν διεφθάρησαν ἐν Δραβήσκῃ τῇ Ἡδω-

νικῇ ὑπὸ τῶν Θρακῶν ξυμπάντων, οἷς πολέμιον ἦν τὸ χωρίον αἱ Ἑννέα ὁδοὶ κτιζόμενον.

XLIII. Θάσιοι δὲ νικηθέντες μάχαις καὶ πολιορκούμενοι Λακεδαιμονίους ἐπεκαλοῦντο, καὶ ἐπαμῦναι ἐκέλευον ἐσβαλόντας ἐς τὴν Ἀττικήν. Οἱ δὲ ὑπέσχοντο μὲν κρύφα τῶν Ἀθηναίων, καὶ ἔμελλον, διεκωλύθησαν δὲ ὑπὸ τοῦ γενομένου σεισμοῦ, ἐν ᾧ καὶ οἱ Εἰλωτες αὐτοῖς καὶ τῶν περιοίκων Θουριᾶταί τε καὶ Αἰθελῆες ἐς Ἰθώμην ἀπέστησαν. Πλείστοι δὲ τῶν Εἰλώτων ἐγένοντο οἱ τῶν παλαιῶν Μεσσηνίων τότε δουλωθέντων ἀπόγονοι· ἥ καὶ Μεσσήνιοι ἐκλήθησαν οἱ πάντες. Πρὸς μὲν οὖν τοὺς ἐν Ἰθώμῃ πόλεμος καθειστήκει Λακεδαιμονίοις· Θάσιοι δὲ τρίτῳ ἔτει πολιορκούμενοι, ὡμολόγησαν Ἀθηναίοις, τείχος τε καθελόντες καὶ ναῦς παραδόντες, χρήματά τε ὅσα ἔδει ἀποδοῦναι αὐτίκα ταξάμενοι, καὶ τὸ λοιπὸν φέρειν, τὴν τε ἡπειρον καὶ τὸ μέταλλον ἀφέντες.

XLIV. Λακεδαιμόνιοι δέ, ὥς αὐτοῖς πρὸς τοὺς ἐν Ἰθώμῃ ἐμῆκύνετο ὁ πόλεμος, ἄλλους τε ἐπεκαλέσαντο ξυμμάχους καὶ Ἀθηναίους· οἱ δ' ἦλθον Κίμωνος στρατηγούντος πλήθει οὐκ ὀλίγῳ. Μάλιστα δ' αὐτοὺς ἐπεκαλέσαντο, ὅτι τειχομαχεῖν ἐδόκουν δυνατοὶ εἶναι, τοῖς δὲ πολιορκίας μακρᾶς

καθεστηκυίας τούτου ἐνδεᾶ ἐφαίνετο· βία γὰρ ἂν εἶλον τὸ χωρίον. Καὶ διαφορὰ ἐκ ταύτης τῆς στρατείας πρῶτον Λακεδαιμονίοις καὶ Ἀθηναίοις φανερά ἐγένετο. Οἱ γὰρ Λακεδαιμόνιοι, ἐπειδὴ τὸ χωρίον βία οὐχ ἡλίσκετο, δείσαντες τῶν Ἀθηναίων τὸ τολμηρὸν καὶ τὴν νεωτεροποιῆαν, καὶ ἀλλοφύλους ἅμα ἡγησάμενοι, μή τι, ἣν παραμείνωσιν, ὑπὸ τῶν ἐν Ἰθώμῃ πεισθέντες νεωτερίσωσι, μόνους τῶν ξυμμάχων ἀπέπεμψαν, τὴν μὲν ὑποψίαν οὐ δηλοῦντες, εἰπόντες δ' ὅτι οὐδὲν προσδέονται αὐτῶν ἔτι. Οἱ δ' Ἀθηναῖοι ἔγνωσαν οὐκ ἐπὶ τῷ βελτίονι λόγῳ ἀποπεμπόμενοι, ἀλλὰ τινος ὑπόπτου γενομένου· καὶ δεινὸν ποιησάμενοι, καὶ οὐκ ἀξιώσαντες ὑπὸ Λακεδαιμονίων τοῦτο παθεῖν, εὐθύς ἐπειδὴ ἀνεχώρησαν, ἀφέντες τὴν γενομένην ἐπὶ τῷ Μήδῳ ξυμμαχίαν πρὸς αὐτοὺς, Ἀργείοις τοῖς ἐκείνων πολεμίοις ξύμμαχοι ἐγένοντο, καὶ πρὸς Θεσσαλοὺς ἅμα ἀμφοτέροις οἱ αὐτοὶ ὅρκοι καὶ ξυμμαχία κατέστη.

XLV. Οἱ δ' ἐν Ἰθώμῃ δεκάτῳ ἔτει, ὥς οὐκέτι ἐδύναντο ἀντέχειν, ξυνέβησαν πρὸς τοὺς Λακεδαιμονίους, ἐφ' ᾧ τε ἐξίασιν ἐκ Πελοποννήσου ὑπόσπονδοι καὶ μηδέποτε ἐπιβήσονται αὐτῆς· ἣν δέ τις ἀλίσκηται, τοῦ λαβόντος εἶναι δοῦλον.

Ἦν δέ τι καὶ χρηστήριον τοῖς Λακεδαιμονίοις Πυθικὸν πρὸ τοῦ, τὸν ἰκέτην τοῦ Διὸς τοῦ Ἴθωμήτα ἀφίεναι. Ἐξῆλθον δὲ αὐτοὶ καὶ παῖδες καὶ γυναῖκες, καὶ αὐτοὺς Ἀθηναῖοι δεξάμενοι κατ' ἔχθος ἤδη τὸ Λακεδαιμονίων ἐς Ναύπακτον κατώκισαν, ἣν ἔτυχον ἡρηκότες νεωστὶ Λοκρῶν τῶν Ὀζολῶν ἐχόντων. Προσεχώρησαν δὲ καὶ Μεγαρῆς Ἀθηναίοις ἐς ξυμμαχίαν Λακεδαιμονίων ἀποστάντες, ὅτι αὐτοὺς Κορίνθιοι περὶ γῆς ὄρων πολέμῳ κατεῖχον· καὶ ἔσχον Ἀθηναῖοι Μέγαρά καὶ Πηγάς, καὶ τὰ μακρὰ τείχη ὠκοδόμησαν Μεγαρεῦσι τὰ ἀπὸ τῆς πόλεως ἐς Νίσαιαν, καὶ ἐφρούρουν αὐτοί. Καὶ Κορινθίοις μὲν οὐχ ἥκιστα ἀπὸ τοῦδε τὸ σφοδρὸν μῖσος ἤρξατο πρῶτον ἐς Ἀθηναίους γενέσθαι.

XLVI. Ἰνάρως δὲ ὁ Ψαμμητίχου, Λίβυς βασιλεὺς Λιβύων τῶν πρὸς Αἰγύπτῳ, ὀρμώμενος ἐκ Μαρείας τῆς ὑπὲρ Φάρου πόλεως, ἀπέστησεν Αἰγύπτου τὰ πλέω ἀπὸ βασιλέως Ἀρταξέρξου, καὶ αὐτὸς ἄρχων γενόμενος Ἀθηναίους ἐπηγάγετο. Οἱ δὲ (ἔτυχον γὰρ ἐς Κύπρον στρατευόμενοι ναυσὶ διακοσίαις αὐτῶν τε καὶ τῶν συμμάχων) ἦλθον ἀπολιπόντες τὴν Κύπρον, καὶ ἀναπλεύσαντες ἀπὸ θαλάσσης ἐς τὸν Νεῖλον, τοῦ τε ποταμοῦ κρατοῦντες καὶ τῆς Μέμφιδος τῶν δύο μερῶν,

πρὸς τὸ τρίτον μέρος ὃ καλεῖται Λευκὸν τεῖχος ἐπολέμουν· ἐνήσαν δὲ αὐτόθι Περσῶν καὶ Μήδων οἱ καταφυγόντες, καὶ Αἰγυπτίων οἱ μὴ ξυναποστάντες.

XLVII. Ἀθηναίοις δὲ ναυσὶν ἀποβάσιν ἐς Ἀλίας πρὸς Κορινθίους καὶ Ἐπιδαυρίους μάχῃ ἐγένετο, καὶ ἐνίκων Κορίνθιοι. Καὶ ὕστερον Ἀθηναῖοι ἐναυμάχησαν ἐπὶ Κεκρυφαλείᾳ Πελοποννησιῶν ναυσὶ, καὶ ἐνίκων Ἀθηναῖοι. Πόλεμον δὲ καταστάντος πρὸς Αἰγινήτας Ἀθηναίοις, μετὰ ταῦτα ναυμαχία γίγνεται ἐπ' Αἰγίνῃ μεγάλη Ἀθηναίων καὶ Αἰγινητῶν, καὶ οἱ ξύμμαχοι ἑκατέροις παρήσαν· καὶ ἐνίκων Ἀθηναῖοι, καὶ ναῦς ἐβδομήκοντα λαβόντες αὐτῶν ἐς τὴν γῆν ἀπέβησαν καὶ ἐπολιόρκουν, Λεωκράτους τοῦ Στροΐβου στρατηγούντος. Ἐπειτα Πελοποννήσιοι, ἀμύνειν βουλόμενοι Αἰγινήταις, ἐς μὲν τὴν Αἰγίναν τριακοσίους ὀπλίτας, πρότερον Κορινθίων καὶ Ἐπιδαυρίων ἐπικούρους, διεβίβασαν, τὰ δὲ ἄκρα τῆς Γερανίας κατέλαβον καὶ ἐς τὴν Μεγαρίδα κατέβησαν Κορίνθιοι μετὰ τῶν ξυμμάχων, νομίζοντες ἀδυνάτους ἔσεσθαι Ἀθηναίους βοηθεῖν τοῖς Μεγαρεῦσιν, ἔν τε Αἰγίνῃ ἀπούσης στρατιᾶς πολλῆς καὶ ἐν Αἰγύπτῳ ἣν δὲ καὶ βοηθῶσιν, ἀπ' Αἰγίνης ἀναστήσεσθαι αὐτοὺς.

Οἱ δὲ Ἀθηναῖοι τὸ μὲν πρὸς Αἰγίνη στράτευμα οὐκ ἐκίνησαν, τῶν δ' ἐκ τῆς πόλεως ὑπολοίπων οἳ τε πρεσβύτατοι καὶ οἱ νεώτατοι ἀφικνούνται ἐς τὰ Μέγαρα, Μυρωνίδου στρατηγούντος. Καὶ μάχης γενομένης ἰσορρόπου πρὸς Κορινθίους, διεκρίθησαν ἀπ' ἀλλήλων, καὶ ἐνόμισαν αὐτοὶ ἐκάτεροι οὐκ ἔλασσαν ἔχειν ἐν τῷ ἔργῳ. Καὶ οἱ μὲν Ἀθηναῖοι (ἐκράτησαν γὰρ ὅμως μᾶλλον) ἀπελθόντων τῶν Κορινθίων τροπαῖον ἔστησαν· οἱ δὲ Κορίνθιοι κακιζόμενοι ὑπὸ τῶν ἐν τῇ πόλει πρεσβυτέρων, καὶ παρασκευασάμενοι ἡμέρας ὕστερον δώδεκα μάλιστα, ἐλθόντες ἀνθίστασαν τροπαῖον καὶ αὐτοὶ ὥς νικήσαντες. Καὶ οἱ Ἀθηναῖοι ἐκβοηθήσαντες ἐκ τῶν Μεγάρων τούς τε τὸ τροπαῖον ἰστάντας διαφθείρουσι, καὶ τοῖς ἄλλοις ξυμβalόντες ἐκράτησαν.

XLVIII. Οἱ δὲ νικώμενοι ὑπεχώρουν, καὶ τι αὐτῶν μέρος οὐκ ὀλίγον προσβιασθὲν, καὶ διαμαρτὸν τῆς ὁδοῦ, ἐσέπεσεν ἐς τοῦ χωρίου ἰδιώτου, ᾧ ἔτυχεν ὄρυγμα μέγα περιεΐργον καὶ οὐκ ἦν ἔξοδος. Οἱ δὲ Ἀθηναῖοι γνόντες, κατὰ πρόσωπόν τε εἶργον τοῖς ὀπλίταις, καὶ περιστήσαντες κύκλῳ τοὺς ψιλούς, κατέλευσαν πάντας τοὺς ἐσελθόντας, καὶ πάθος μέγα τοῦτο Κορινθίοις ἐγένετο. Τὸ δὲ πλῆθος ἀπεχώρησεν αὐτοῖς τῆς στρατιᾶς ἐπ' οἴκου.

XLIX. Ἦρξαντο δὲ κατὰ τοὺς χρόνους τούτους καὶ τὰ μακρὰ τείχη ἐς θάλασσαν Ἀθηναῖοι οἰκοδομεῖν, τό τε Φαληρόνδε καὶ τὸ ἐς Πειραιᾶ. Καὶ Φωκέων στρατευσάντων ἐς Δωριᾶς τὴν Λακεδαιμονίων μητρόπολιν, Βοιὸν καὶ Κυτίνιον καὶ Ἐρινεὸν, καὶ ἐλόντων ἐν τῶν πολισμάτων τούτων, οἱ Λακεδαιμόνιοι, Νικομήδους τοῦ Κλεομβρότου ὑπὲρ Πλειστοάνακτος τοῦ Πausανίου βασιλεῶς νέου ὄντος ἔτι ἡγουμένου, ἐβοήθησαν τοῖς Δωριεῦσιν, ἐαυτῶν τε πεντακοσίοις καὶ χιλίοις ὀπλίταις καὶ τῶν ξυμμάχων μυρίοις, καὶ τοὺς Φωκέας ὁμολογίᾳ ἀναγκάσαντες ἀποδοῦναι τὴν πόλιν ἀπεχώρουν πάλιν. Καὶ κατὰ θάλασσαν μὲν αὐτοὺς, διὰ τοῦ Κρισαίου κόλπου εἰ βούλαιντο περαιοῦσθαι, Ἀθηναῖοι, ναυσὶ περιπλεύσαντες ἔμελλον κωλύσειν· διὰ δὲ τῆς Γερανίας οὐκ ἀσφαλὲς ἐφαίνετο αὐτοῖς, Ἀθηναίων ἐχόντων Μέγαρα καὶ Πηγάς, πορεύεσθαι. Δύσσοδος τε γὰρ ἡ Γεράνια, καὶ ἐφρουρεῖτο αἰεὶ ὑπὸ Ἀθηναίων· καὶ τότε ἡσθάνοντο αὐτοὺς μέλλοντας καὶ ταύτῃ κωλύσειν. Ἔδοξε δ' αὐτοῖς ἐν Βοιωτοῖς περιμείνασι σκέψασθαι, ὅτῳ τρόπῳ ἀσφαλές-τατα διαπορεύσονται· τὸ δέ τι καὶ ἄνδρες τῶν Ἀθηναίων ἐπῆγον αὐτοὺς κρύφα, ἐλπίσαντες δῆμόν τε καταπαύσειν καὶ τὰ μακρὰ τείχη οἰκο-

δομούμενα. Ἐβοήθησαν δ' ἐπ' αὐτοὺς οἱ Ἀθηναῖοι πανδημεῖ, καὶ Ἀργείων χίλιοι, καὶ τῶν ἄλλων ξυμμάχων ὥς ἕκαστοι· ξύμπαντες δὲ ἐγένοντο τετρακισχίλιοι καὶ μύριοι. Νομίσαντες δὲ ἀπορεῖν ὅπῃ διέλθωσιν ἐπεστράτευσαν αὐτοῖς, καί τι καὶ τοῦ δήμου καταλύσεως ὑποψία. Ἦλθον δὲ καὶ Θεσσαλῶν ἱππῆς τοῖς Ἀθηναίοις κατὰ τὸ ξυμμαχικόν, οἳ μετέστησαν ἐν τῷ ἔργῳ παρὰ τοὺς Λακεδαιμονίους.

Λ. Γενομένης δὲ μάχης ἐν Τανάγρα τῆς Βοιωτίας ἐνίκων Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι, καὶ φόνος ἐγένετο ἀμφοτέρων πολὺς. Καὶ Λακεδαιμόνιοι μὲν ἐς τὴν Μεγαρίδα ἐλθόντες, καὶ δενδροτομήσαντες, πάλιν ἀπήλθον ἐπ' οἴκου διὰ Γερανίας καὶ Ἰσθμοῦ· Ἀθηναῖοι δὲ δευτέρα καὶ ἐξηκοστῇ ἡμέρᾳ μετὰ τὴν μάχην ἐστράτευσαν ἐς Βοιωτοὺς Μυρωνίδου στρατηγοῦντος, καὶ μάχῃ ἐν Οἰνοφύτοις τοὺς Βοιωτοὺς νικήσαντες, τῆς τε χώρας ἐκράτησαν τῆς Βοιωτίας καὶ Φωκίδος, καὶ Ταναγραίων τὸ τεῖχος περιείλον, καὶ Λοκρῶν τῶν Ὀπουντίων ἑκατὸν ἄνδρας ὁμήρους τοὺς πλουσιωτάτους ἔλαβον, τὰ τε τείχη τὰ ἑαυτῶν τὰ μακρὰ ἐπετέλεσαν. Ὁμολόγησαν δὲ καὶ Αἰγινῆται μετὰ ταῦτα τοῖς Ἀθηναίοις, τείχη τε περιελόντες καὶ ναῦς παραδόντες φόρον τε ταξά-

μενοι ἐς τὸν ἔπειτα χρόνον. Καὶ Πελοπόννησον περιέπλευσαν Ἀθηναῖοι Τολμίδου τοῦ Τολμαίου στρατηγούντος, καὶ τὸ νεώριον τὸ Λακεδαιμονίων ἐνέπρησαν, καὶ Χαλκίδα Κορινθίων πόλιν εἶλον, καὶ Σικυωνίους ἐν ἀποβάσει τῆς γῆς μάχῃ ἐκράτησαν.

LI. Οἱ δ' ἐν τῇ Αἰγύπτῳ Ἀθηναῖοι καὶ οἱ ξύμμαχοι ἐπέμενον, καὶ αὐτοῖς πολλαὶ ἰδέαι πολέμων κατέστησαν. Τὸ μὲν γὰρ πρῶτον ἐκράτουν τῆς Αἰγύπτου Ἀθηναῖοι, καὶ βασιλεὺς πέμπει ἐς Λακεδαίμονα Μεγάβαζον ἄνδρα Πέρσῃν χρήματα ἔχοντα, ὅπως ἐς τὴν Ἀττικὴν ἐσβαλεῖν πεισθέντων τῶν Πελοποννησίων ἀπ' Αἰγύπτου ἀπαγάγοι Ἀθηναίους. Ὡς δ' αὐτῷ οὐ προυχώρει καὶ τὰ χρήματα ἄλλως ἀναλούτο, ὁ μὲν Μεγάβαζος καὶ τὰ λοιπὰ τῶν χρημάτων πάλιν ἐς τὴν Ἀσίαν ἐκομίσθη, Μεγάβυζον δὲ τὸν Ζωπύρου πέμπει ἄνδρα Πέρσῃν μετὰ στρατιᾶς πολλῆς· ὃς ἀφικόμενος κατὰ γῆν τοὺς τε Αἰγυπτίους καὶ τοὺς ξυμμάχους μάχῃ ἐκράτησεν, καὶ ἐκ τῆς Μέμφιδος ἐξήλασε τοὺς Ἕλληνας, καὶ τέλος ἐς Προσωπίτιδα τὴν νῆσον κατέκλησεν· καὶ ἐπολιόρκει ἐν αὐτῇ ἐνιαυτὸν καὶ ἑξ μῆνας, μέχρι οὐ ξηράνας τὴν διώρυχα, καὶ παρατρέψας ἄλλη τὸ ὕδωρ, τὰς τε ναῦς ἐπὶ τοῦ ξηροῦ ἐποίησε

καὶ τῆς νήσου τὰ πολλὰ ἤπειρον, καὶ διαβὰς εἶλε τὴν νήσον πεζῇ.

LII. Οὕτω μὲν τὰ τῶν Ἑλλήνων πράγματα ἐφθάρη, ἕξ ἔτη πολεμήσαντα· καὶ ὀλίγοι ἀπὸ πολλῶν πορευόμενοι διὰ τῆς Λιβύης ἐς Κυρήνην ἐσώθησαν, οἱ δὲ πλείστοι ἀπώλοντο. Αἴγυπτος δὲ πάλιν ὑπὸ βασιλέα ἐγένετο πλὴν Ἀμυρταίου τοῦ ἐν τοῖς ἔλεσι βασιλέως· τοῦτον δὲ διὰ μέγεθος τε τοῦ ἔλους οὐκ ἐδύναντο ἐλεῖν, καὶ ἅμα μαχιμώτατοί εἰσι τῶν Αἰγυπτίων οἱ ἔλειοι. Ἰνάρως δὲ ὁ Λιβύων βασιλεύς, ὃς τὰ πάντα ἔπραξε περὶ τῆς Αἰγύπτου, προδοσίᾳ ληφθεὶς ἀνεστάρωθη. Ἐκ δὲ τῶν Ἀθηνῶν καὶ τῆς ἄλλης ξυμμαχίδος πεντήκοντα τριήρεις διάδοχοι πλέουσαι ἐς Αἴγυπτον ἔσχον κατα τὸ Μενδήσιον κέρας, οὐκ εἰδότες τῶν γεγενημένων οὐδέν· καὶ αὐτοῖς ἕκ τε γῆς ἐπιπесόντες πεζοὶ καὶ ἐκ θαλάσσης Φοινίκων ναυτικὸν διέφθειραν τὰς πολλὰς τῶν νεῶν, αἱ δ' ἐλάσσους διέφυγον πάλιν. Τὰ μὲν κατὰ τὴν μεγάλην στρατείαν Ἀθηναίων καὶ τῶν ξυμμάχων ἐς Αἴγυπτον οὕτως ἐτελεύτησεν.

LIII. Ἐκ δὲ Θεσσαλίας Ὀρέστης ὁ Ἐχεκράτιδου υἱὸς τοῦ Θεσσαλῶν βασιλέως φεύγων ἔπεισεν Ἀθηναίους ἑαυτὸν κατάγειν. Καὶ παρὰ

λαβόντες Βοιωτοὺς καὶ Φωκέας, ὄντας ξυμμάχους, Ἀθηναῖοι ἐστράτευσαν τῆς Θεσσαλίας ἐπὶ Φάρσαλον. Καὶ τῆς μὲν γῆς ἐκράτουν ὅσα μὴ προΐόντες πολὺ ἐκ τῶν ὅπλων, (οἱ γὰρ ἱππῆς τῶν Θεσσαλῶν εἶργον) τὴν δὲ πόλιν οὐχ εἶλον, οὐδ' ἄλλο προυχώρει αὐτοῖς οὐδὲν ὧν ἕνεκα ἐστράτευσαν, ἀλλ' ἀπεχώρησαν πάλιν Ὀρέστην ἔχοντες ἄπρακτοι. Μετὰ δὲ ταῦτα οὐ πολλῶ ὕστερον χίλιοι Ἀθηναίων ἐπὶ τὰς ναῦς τὰς ἐν Πηγαῖς ἐπιβάντες (εἶχον δ' αὐτοὶ τὰς Πηγάς) παρέπλευσαν ἐς Σικυῶνα, Περικλέους τοῦ Ξανθίππου στρατηγούντος, καὶ ἀποβάντες Σικυωνίων τοὺς προσμίξαντας μάχῃ ἐκράτησαν. Καὶ εὐθὺς παραλαμβάνοντες Ἀχαιοὺς, καὶ διαπλεύσαντες πέραν, τῆς Ἀκαρνανίας ἐς Οἰνιάδας ἐστράτευσαν, καὶ ἐπολιόρκουν, οὐ μέντοι εἰλὸν γε, ἀλλ' ἀπεχώρησαν ἐπ' οἴκου.

LIV. Ὑστερον δὲ, διαλιπόντων ἐτῶν τριῶν, σπονδαὶ γίνονται Πελοποννησίοις καὶ Ἀθηναίοις πενταετείς. Καὶ Ἑλληνικοῦ μὲν πολέμου ἔσχον οἱ Ἀθηναῖοι, ἐς δὲ Κύπρον ἐστρατεύοντο ναυσὶ διακοσίαις αὐτῶν τε καὶ τῶν ξυμμάχων, Κίμωνος στρατηγούντος. Καὶ ἐξήκοντα μὲν νῆες ἐς Αἴγυπτον ἀπ' αὐτῶν ἔπλευσαν, Ἀμυρταίου μεταπέμποντος τοῦ ἐν τοῖς ἑλεσι βασιλέως,

αἱ δὲ ἄλλαι Κίτιον ἐπολιόρκουν. Κίμωνος δὲ ἀποθανόντος, καὶ λιμοῦ γενομένου, ἀπεχώρησαν ἀπὸ Κιτίου, καὶ πλεύσαντες ὑπὲρ Σαλαμίνας τῆς ἐν Κύπρῳ Φοίνιξι καὶ Κίλιξι ἐνανμάχησαν καὶ ἐπεξομάχησαν ἅμα, καὶ νικήσαντες ἀμφοτέρα ἀπεχώρησαν ἐπ' οἶκου, καὶ αἱ ἐξ Αἰγύπτου νῆες πάλιν αἱ ἐλθοῦσαι μετ' αὐτῶν. Λακεδαιμόνιοι δὲ μετὰ ταῦτα τὸν ἱερὸν καλούμενον πόλεμον ἐστράτευσαν, καὶ κρατήσαντες τοῦ ἐν Δελφοῖς ἱεροῦ παρέδωκαν Δελφοῖς· καὶ αὖθις ὕστερον Ἀθηναῖοι, ἀποχωρησάντων αὐτῶν, στρατεύσαντες καὶ κρατήσαντες παρέδωκαν Φωκεῦσι.

LV. Καὶ χρόνου ἐγγενομένου μετὰ ταῦτα Ἀθηναῖοι, Βοιωτῶν τῶν φευγόντων ἐχόντων Ὀρχομενὸν καὶ Χαιρώνειαν καὶ ἄλλ' ἅττα χωρία τῆς Βοιωτίας, ἐστράτευσαν ἐαυτῶν μὲν χιλίοις ὀπλίταις τῶν δὲ ξυμμάχων ὡς ἐκάστοις ἐπὶ τὰ χωρία ταῦτα πολέμια ὄντα, Τολμίδου τοῦ Τολμαίου στρατηγοῦντος. Καὶ Χαιρώνειαν ἐλόντες [καὶ ἀνδραποδίσαντες] ἀπεχώρουν, φυλακὴν καταστήσαντες. Πορευομένοις δ' αὐτοῖς ἐν Κορωνείᾳ ἐπιτίθενται οἳ τε ἐκ τῆς Ὀρχομενοῦ φυγάδες Βοιωτῶν, καὶ Λοκροὶ μετ' αὐτῶν, καὶ Εὐβοέων φυγάδες, καὶ ὅσοι τῆς αὐτῆς γνώμης ἦσαν, καὶ μάχῃ κρατήσαντες τοὺς μὲν διέφθειραν

τῶν Ἀθηναίων, τοὺς δὲ ζῶντας ἔλαβον. Καὶ τὴν Βοιωτίαν ἐξέλιπον Ἀθηναῖοι πᾶσαν, σπονδὰς ποιησάμενοι ἐφ' ᾧ τοὺς ἄνδρας κομιοῦνται. Καὶ οἱ φεύγοντες Βοιωτῶν κατελθόντες καὶ οἱ ἄλλοι πάντες αὐτόνομοι πάλιν ἐγένοντο.

LVI. Μετὰ δὲ ταῦτα οὐ πολλῷ ὕστερον Εὐβοία ἀπέστη ἀπὸ Ἀθηναίων καὶ ἐς αὐτὴν διαβεβηκότος ἤδη Περικλέους στρατιᾷ Ἀθηναίων, ἡγγέλθη αὐτῷ, ὅτι Μέγαρα ἀφέστηκε, καὶ Πελοποννήσιοι μέλλουσιν ἐσβαλεῖν ἐς τὴν Ἀττικὴν, καὶ οἱ φρουροὶ Ἀθηναίων διεφθαρμένοι εἰσὶν ὑπὸ Μεγαρέων, πλὴν ὅσοι ἐς Νίσαιαν ἀπέφυγον· ἐπαγαγόμενοι δὲ Κορινθίους καὶ Σικυωνίους καὶ Ἐπιδαυρίους, ἀπέστησαν οἱ Μεγαρῆς. Ὁ δὲ Περικλῆς πάλιν κατὰ τάχος ἐκόμιζε τὴν στρατιὰν ἐκ τῆς Εὐβοίας. Καὶ μετὰ τοῦτο οἱ Πελοποννήσιοι τῆς Ἀττικῆς ἐς Ἐλευσίνα καὶ Θρίῳζε ἐσβαλόντες ἐδήωσαν, Πλειστοάνακτος τοῦ Πausανίου βασιλέως Λακεδαιμονίων ἡγουμένου, καὶ τὸ πλεον οὐκέτι προελθόντες ἀπεχώρησαν ἐπ' οἴκου. Καὶ Ἀθηναῖοι πάλιν ἐς Εὐβοίαν διαβάντες, Περικλέους στρατηγοῦντος, κατεστρέψαντο πᾶσαν, καὶ τὴν μὲν ἄλλην ὁμολογίᾳ κατεστήσαντο, Ἑστιαίᾳ δὲ ἐξοικίσαντες αὐτοὶ τὴν γῆν ἔσχον.

LVII. Ἀναχωρήσαντες δὲ ἀπὸ Εὐβοίας, οὐ πολλῷ ὕστερον σπονδὰς ἐποιήσαντο πρὸς Λακεδαιμονίους καὶ τοὺς ξυμμάχους τριακοντούτεις, ἀποδόντες Νίσαιαν καὶ Πηγὰς καὶ Τροιζῆνα καὶ Ἀχαιάν· ταῦτα γὰρ εἶχον Ἀθηναῖοι Πελοποννησίων.

Ἐκτῷ δὲ ἔτει Σαμίοις καὶ Μιλησίοις πόλεμος ἐγένετο περὶ Πριήνης, καὶ οἱ Μιλήσιοι, ἐλασσούμενοι τῷ πολέμῳ, παρ' Ἀθηναίους ἐλθόντες κατεβόων τῶν Σαμίων. Ξυνεπελαμβάνοντο δὲ καὶ ἐξ αὐτῆς τῆς Σάμου ἄνδρες ἰδιῶται, νεωτερίσαι βουλόμενοι τὴν πολιτείαν. Πλευσαντες οὖν Ἀθηναῖοι ἐς Σάμον ναυσὶ τεσσαράκοντα δημοκρατίαν κατέστησαν, καὶ ὁμήρους ἔλαβον τῶν Σαμίων πεντήκοντα μὲν παῖδας, ἴσους δὲ ἄνδρας, καὶ κατέθεντο ἐς Αἴημον, καὶ φρουρὰν ἐγκαταλιπόντες ἀνεχώρησαν. Τῶν δὲ Σαμίων (ἦσαν γὰρ τινες οἱ οὐχ ὑπέμενον ἀλλ' ἔφυγον ἐς τὴν ἡπειρον) ξυνθέμενοι τῶν ἐν τῇ πόλει τοῖς δυνατωτάτοις καὶ Πισσούθῃ τῷ Ὑστάσπου ξυμμαχίαν, ὃς εἶχε Σάρδεις τότε, ἐπικούρους τε ξυλλέξαντες ἐς ἐπτακοσίους, διέβησαν ὑπὸ νύκτα ἐς τὴν Σάμον, καὶ πρῶτον μὲν τῷ δήμῳ ἐπανέστησαν καὶ ἐκράτησαν τῶν πλείστων, ἔπειτα τοὺς ὁμήρους κλέψαντες ἐκ Αἴημου τοὺς αὐτῶν ἀπέστησαν, καὶ τοὺς φρου-

ροὺς τοὺς Ἀθηναίων καὶ τοὺς ἄρχοντας, οἳ ἦσαν παρὰ σφίσιν, ἐξέδωσαν Πισσούθνη, ἐπὶ τε Μίλητον εὐθὺς παρεσκευάζοντο στρατεύειν. Συν-
απέστησαν δ' αὐτοῖς καὶ Βυζάντιοι.

LVIII. Ἀθηναῖοι δ' ὥς ἤσθοντο, πλεύσαντες ναυσὶν ἐξήκοντα ἐπὶ Σάμου, ταῖς μὲν ἑκαίδεκα τῶν νεῶν οὐκ ἐχρήσαντο (ἔτυχον γὰρ αἱ μὲν ἐπὶ Καρίας ἐς προσκοπὴν τῶν Φοινισσῶν νεῶν οἰχόμεναι, αἱ δ' ἐπὶ Χίου καὶ Λέσβου περιηγέλλουσαι βοηθεῖν), τεσσαράκοντα δὲ ναυσὶ καὶ τέσσαρσι, Περικλέους δεκάτου αὐτοῦ στρατηγοῦντος, ἐναυμάχησαν πρὸς Τραγία τῇ νήσῳ Σαμίων ναυσὶν ἐβδομήκοντα, ὧν ἦσαν αἱ εἴκοσι στρατιώτιδες· ἔτυχον δὲ αἱ πᾶσαι ἀπὸ Μιλήτου πλέουσai. Καὶ ἐνίκων Ἀθηναῖοι. Ὑστερον δ' αὐτοῖς ἐβοήθησαν ἐκ τῶν Ἀθηνῶν νῆες τεσσαράκοντα καὶ Χίων καὶ Λεσβίων πέντε καὶ εἴκοσι, καὶ ἀποβάντες, καὶ κρατοῦντες τῷ πεζῷ, ἐπολιόρουν τρισὶ τείχεσι τὴν πόλιν, καὶ ἐκ θαλάσσης ἄμα. Περικλῆς δὲ, λαβὼν ἐξήκοντα ναῦς ἀπὸ τῶν ἐφορμουσῶν, ὥχετο κατὰ τάχος ἐπὶ Καύνου καὶ Καρίας, ἐσαγγελθέντων ὅτι Φοίνισσαι νῆες ἐπ' αὐτοὺς πλέουσιν· ὥχετο γὰρ καὶ ἐκ τῆς Σάμου πέντε ναυσὶ Στησαγόρας καὶ ἄλλοι ἐπὶ τὰς Φοινίσσας.

LIX. Ἐν τούτῳ δὲ οἱ Σάμιοι ἑξαπιναίως ἔκπλουν ποιησάμενοι ἀφράκτῳ τῷ στρατοπέδῳ ἐπιπесόντες τὰς τε προφυλακίδας ναῦς διέφθειραν, καὶ ναυμαχοῦντες τὰς ἀνταναγομένας ἐνίκησαν, καὶ τῆς θαλάσσης τῆς καθ' ἑαυτοὺς ἐκράτησαν ἡμέρας περὶ τεσσαρασκαίδεκα, καὶ ἐσεκομίσαντο καὶ ἐξεκομίσαντο ἃ ἐβούλοντο. Ἐλθόντος δὲ Περικλέους πάλιν ταῖς ναυσὶ κατεκλήσθησαν. Καὶ ἐκ τῶν Ἀθηνῶν ὕστερον προσεβοήθησαν τεσσαράκοντα μὲν αἱ μετὰ Θουκυδίδου καὶ Ἀγνωνος καὶ Φορμίωνος νῆες, εἴκοσι δὲ αἱ μετὰ Τληπολέμου καὶ Ἀντικλέους, ἐκ δὲ Χίου καὶ Λέσβου τριάκοντα. Καὶ ναυμαχίαν μὲν τινα βραχεῖαν ἐποιήσαντο οἱ Σάμιοι, ἀδύνατοι δὲ ὄντες ἀντισχεῖν ἐξεπολιορκήθησαν ἐνάτῳ μηνὶ καὶ προσεχώρησαν ὁμολογίᾳ, τεῖχος τε καθελόντες, καὶ ὁμήρους δόντες, καὶ ναῦς παραδόντες, καὶ χρήματα τὰ ἀναλωθέντα κατὰ χρόνους ταξάμενοι ἀποδοῦναι. Ξυνέβησαν δὲ καὶ Βυζάντιοι ὥσπερ καὶ πρότερον ὑπήκοοι εἶναι.

NOTES.



PRELIMINARY OBSERVATIONS.

ON THE CASES.

EVERY thing, or *object* as it is called in grammar, may be regarded in two ways :—

I. As standing by itself.

II. As connected with other objects.

I. 1. An object regarded by itself is designated by a definite name, which it retains unchanged, so long as it is thus regarded. This name is called a Noun (*ὄνομα*, Nomen).

2. When a property or condition is predicated of an object, a proposition is formed. Hence, a proposition consists of three parts, viz :—

A. The object of which the property is predicated ; hence called the *Subject*.

B. The property predicated ; hence called the *Predicate*.

C. A word combining the two ; hence called the *Copula*.

This is the simplest form of proposition ; and, at the same time, that to which all propositions may be reduced. Ex. Salt is good.

II. 1. If an object be regarded as in connexion with other objects, they are all regarded as existing in certain definable circumstances or *cases* with reference to one another. Hence the use of the word *Cases*, which expresses the relation which these objects bear to one another. Of these objects one only can be considered as *direct* and independent; all the rest are dependent on it.

2. When a proposition is formed with respect to these objects, the direct object is called (as in I. 2) the Subject; and in virtue of its independence retains its name or noun (*nomen*) unchanged, and is therefore said to be in the *Nominative* case: while the dependence of the rest is designated by changes in the primitive form of the noun, which are called *dependent* or *oblique* cases. Ex. Brutus struck Cæsar with a dagger. In this proposition the predicate does not (as in I. 2) denote a mere condition of the subject, but an action, by which the subject, Brutus, stands in connexion with the objects, Cæsar and dagger. It can, however, be reduced to the same form as the other. Brutus is—he who struck Cæsar with a dagger.

3. The oblique cases, then, denote the relations of objects to the subject, or to one another. These relations, though of infinite variety, can all be reduced to two main classes :—

A. Connexion Active.

B. Connexion Quiescent.

A. In Connexion Active the subject operates and exerts power on an object. This operation is—

a. Direct, so as to move and change the object. This relation is designated by putting the name or noun of the object in the *Accusative* case.

β. Indirect, so that the object does not itself receive the operation, but only participates in it. This relation is designated by putting the noun of the object in the *Dative* case.

B. Connexion Quiescent is either Internal and Essential, or External and Contingent.

a. Two objects stand in Essential Connexion with each other, when one of them can be regarded as in any way possessing the other. Now this relation may be conceived, not only as existing, but also as ceasing; so that it holds, not only when the one object possesses, but also when it ceases to possess, or is deprived of the other. This relation is designated by putting the noun of the Possessing object in the Genitive case.

β. One object stands in External or Contingent connexion with another, when it is mentioned as incidental or subsidiary to the other. This relation is designated by putting the noun of the subsidiary object in the Dative case. It is clearly similar to the former relation designated by the Dative (A, β). They both imply Subordinate Participation in the action of the subject; the former implying that the object participates only in the action of the subject upon itself; the latter, that it participates in the action of the subject upon some other object. The former relation is designated in Latin by the dative; the latter by the ablative case.

As the result of what has been said, we may lay down the following Laws with respect to the oblique cases:—

I. An object has its noun in the Accusative, when it is mentioned as operated on directly by the subject. The Accusative may therefore be called the case of the Direct Object.

II. An object has its noun in the Dative, when it is mentioned as operated on indirectly by the subject; and also when it is mentioned as incidental and subsidiary to the subject. The Dative may therefore be called the case of the Indirect, and also of the Subsidiary Object : or, in one word, of the Participating Object.

III. An object has its noun in the Genitive, when it is mentioned as possessing, or ceasing to possess, some other object. The Genitive may therefore be called the case of the Possessing Object.

NOTES.

I.

1. Τὴν ἡλικίαν. The accusative is the case of the direct object. After a transitive verb, it designates the object upon which the action expressed in the verb directly operates. Thus, just below; ἔπεισε τὸν Ξέρξην, "he persuaded Xerxes;" Xerxes being the object upon which the action, persuading, operates. After an intransitive verb or adjective, it designates the object, to which the condition or property expressed in the verb or adjective directly belongs. Thus here; ἀκμάζων τὴν ἡλικίαν, "in the prime of his life;" his life being the object to which the condition, prime, belongs. So, τὸν δάκτυλον ἀλγῶ, "I have a pain in my finger;" the pain belonging directly to the finger: πόδας ὠκύς, "swift of foot;" the swiftness belonging to the feet. Thus, in Greek, a condition or property is conceived as operating upon the object, just like an action; whereas in English its connexion with the object is looked upon as accidental, and is expressed by prepositions.

2. δυνάμεων. It is well to observe the Latinities of Diodorus. In the best writers, δύναμις, in the singular, often means "a force," "a strong body of men;" as ἔχων δύναμιν ἀνδρῶν οὐκ ὀλίγην, Her. v. 100; δύναμιν λαβών, Thuc. i. 126. But here the plural is used, just like *Copiae* in Latin, and *Forces* in English, to signify an army.

II.

1. Τὴν ὑπ' αὐτόν. The strict translation is, "Which was being subjected to him." For in the best Attic writers, ὑπὸ with an accusative of person or place, (like *sub* in Latin,) almost

always, if not always, denotes *motion under*. But in Homer and Herodotus it takes the accusative, as in the text, without any idea of motion. Thus in Homer: ὅσσοι ἔασιν ὑπ' ἡῶ τ' ἡέλιόν τε, Il. v. 267; and in Herodotus: τὰ ὑπὸ τὴν ἄρκτον, v. 10; ἦν ὑπὸ βασιλείᾳ δασμοφόρος, vii. 108. With an accusative of time, it denotes in Attic, *approximation towards, about*. Thus, ὑπὸ τὸν σεισμόν, "about the time of the earthquake," Thuc. ii. 27; and ὑπὸ τὸν αὐτὸν χρόνον (sub idem tempus), "about the same time," *passim*. For the expression in the text Thucydides would probably have written simply, τὴν ὑπ' αὐτῷ.

2. Τῶν χιλίων. Observe, once for all, the use of the article in Diodorus with numerals. It is not so prefixed in the best writers.

3. διὰ τὴν . . . ἐπιβολήν, "In consequence of his father having undertaken (laid his hand to) the expedition." After the news of the battle of Marathon (490 B.C.) Darius recommenced preparations against Greece with intenser zeal and hatred; and all Asia was ransacked for supplies; ἡ Ἀσίη ἐδονέετο ἐπὶ τρία ἔτη, Her. vii. 1: In 486 Egypt revolted; and in 485 Darius was just on the point of marching against both these countries, when he was surprised ("caught in the midst") by death, after a reign of 36 years. Xerxes was at first disinclined to the Greek expedition, but was persuaded to it by Mardonius. In 484 he reconquered Egypt, and then summoned his council to announce his intention of marching against Greece. At first indignant with, then overcome by the dissuasions of Artabanus, he renounces the expedition; but is led to resume it by visions of the night, and spends the next four years in preparation.

4. ἦκεν εἰς Σάρδεϊς. Xerxes arrived at Sardis in the autumn of 481, and wintered there. A large portion of his forces had met him at Critalla in Cappadocia, and came on with him to Sardis. The entire army was assembled at Sardis, and ready to start in the spring of 480.

5. εἰς πάσας. Except Athens and Sparta. See Her. vii. 32.

6. τοὺς ἱκανούς. Here again, and constantly after verbs of sending, Diodorus inserts an unwonted article.

7. διασκάψαι. "And to dig through Athos at the neck of the peninsula." Both these works were commenced before the arrival at Sardis; to the latter Herodotus assigns three years (vii. 22), an unnecessarily long time. The canal was almost twelve stadia long, and broad enough for two triremes to sail abreast—probably not more than sixty feet. To avoid the circumnavigation of the stormy promontory of Athos was doubtless wise; but Herodotus considers it would have been simpler to drag the ships over the isthmus. Col. Leake thinks the canal might with advantage and facility be renewed. Its traces are still visible.

8. τῆς Χερρόνησου. Though this word is for the most part usurped by the long strip of Thrace which runs along the Hellespont, it occasionally bears its simple meaning of *peninsula, land-island*. Thus Herodotus; τὴν χερσόνησον κτίσαντες, ἐν τῇ νῦν Σινώπῃ πόλις Ἑλλάς οἰκισται, iv. 12.

9. τας ἐπὶ τὰ Τέμπε. In good Attic it would be ἐπὶ τοῖς Τέμπεσι, as ἐπὶ with the accusative denotes *motion to*.

10. ἔσπευδον. "For they were anxious to embrace all the Greek states in their guarded frontier."

11. ἐπανῆλθον. In the autumn of 481 the heralds from Sardis came to Greece; and immediately Sparta and Athens (to whom they were not sent) convened a Panhellenic congress at the Isthmus, which busied itself during the winter with reconciling feuds and attempts at union. Early in 480, when Xerxes was at the Hellespont, they sent 10,000 hoplites under Eusemetus and Themistocles to occupy Tempe, thus embracing Thessaly, at its own request, in their line of defence, Her. vii. 172. But when the generals were informed by Alexander of Macedon of another entrance into Thessaly by the mountain passes over Olympus, they retired by sea to Corinth, after staying only a few days at Tempe; and thus all the north of Greece was lost to the cause of resistance. Six or seven weeks after this, Xerxes arrived at Therma; and here he was

met by his heralds with earth and water from a third of the Hellenic name. Meanwhile the Greeks at Corinth had settled on no plan of defence; it was not till they heard of the arrival at Therma, that they moved forward their fleet and army to Artemisium and Thermopylæ, apparently towards the end of June.

III.

1. *ἔτι γε παρούσης*. The Ænians may at this time have given in their adhesion secretly to the Persian heralds; but it is not likely that they openly sided with, much less joined the ranks of, the barbarians, while the Greek force remained at Tempe. For it would not have been safe to do so, and safety was all they sought in submitting to the king. Even the Theban oligarchs, who were real traitors to Greece, waited for his coming to join him; till then they professed allegiance to Leonidas, and sent to Thermopylæ a dubious contingent. Thus it was only after the battle at Thermopylæ, that the Malians, Dorians, Locrians, and Bœotians can be said to have actually joined Xerxes (Her. viii. 66), though the heralds had carried their submission to him at Therma, along with that of the others, about the beginning of June.

2. *Ἀχαιοὶ δὲ καὶ Φθιώται*. Herodotus has *Ἀχαιοὶ οἱ Φθιώται*, the Achæans of Phthiotis, a district in the south-east of Thessaly. Strabo says, *Ἀχαιοὶ δ' ἐκαλοῦντο οἱ Φθιώται πάντες*, ix. 662; Livy has "Phthiotæ Achæi," xxxvi. 15; and Diodorus in one place unites the two names, though in another, as here, he separates them. As no other Achæans but those of Phthiotis can be meant, we may suppose the *καὶ* to be inserted through misconception or inadvertency.

3. *οἱ πλείους*. Except Platæa and Thespiæ.

4. *παρήγον*. "Were for putting it (*i.e.* the alliance) off to a suitable time." *Παρά* means "alongside of," hence it gives the notion of *passing by*. *Ὁ παρ' ἡμέραν πυρετός* is "a fever that passes by, misses, a day;" *εἰ δὲ δεῖ παρὰ πάντα ταῦτ' εἰπεῖν δὲ δίκαιον ἡγοῦμαι*, "leaving, passing by, all this,"

Dem. 490. 3. Hence *παράγειν* may mean, "to carry a thing *past* the present," "to defer it;" just as *διάγειν* means "to carry a thing *across* the present," "to defer it." See ch. xxxii. 7.

5. *καταδοκοῦντες*. In particular the Coreyræans, who sent sixty ships, with orders not to pass Cape Malea till the result was known.

6. *μετὰ δὲ ταῦτα*. The above notes will enable the reader to correct the confusion of events throughout this chapter.

7. *τῶν ὁμόρων*. "And of their Greek neighbours," the inhabitants of what Thucydides always calls *τὰ ἐπὶ Θράκης*, "the Thrace-ward parts."

8. *τοσαῦται τὸ πλῆθος*. For this accusative see ch. i. 1. The idea of vastness implied in *τοσαῦται* is conceived not as existing in, but as operating on, *τὸ πλῆθος*.

IV.

1. *Λεωνίδης*. Anaxandridas, king of Sparta (of the elder, or Eurystheneid line), had four sons: Cleomenes, who went mad, and killed himself; Dorieus, who perished in Sicily; Leonidas, who succeeded Cleomenes (he had married his only daughter, Gorgo); and Cleombrotus, who succeeded Leonidas.

2. *μέγα φρονῶν*. This would mean in good Attic, "pluming himself on his courage;" *εὐδοκιμῶν*, "distinguished," would rather seem to be the word required here.

3. *στρατηγία*. In Thucydides this word means "the office of a general, a command." See ch. xxxvii. 6. Here it means "the skill of a general," "generalship," and it has this sense in Xenophon.

4. *λαβὼν τὴν ἐξουσίαν*. Apparently a mere translation of the Latin "*accepto imperio*."

5. *εἶπε πρὸς αὐτούς*. This conversation must be looked upon as apocryphal. The army sent to Thermopylæ was considered by the Greeks, and doubtless was, quite sufficient to defend the pass. They were then ignorant of the mountain path, the guarding of which necessitated a division of their

forces, to say nothing of the great additional peril to which it exposed them. The Spartans were detained at home by the Carnean festival, and the Greeks generally by the Olympic games, which were then being celebrated, Her. vii. 206. It was towards the end of June that Leonidas occupied Thermopylae.

6. *μετενόησαν*. It was not so much that they changed their minds, as that they adapted their conduct to circumstances. No harm was done by sending earth and water to Xerxes, and they were quite ready to join him when he came; but they were equally ready to join Leonidas, as it would then have been more dangerous to refuse. In fact, the whole affair was a mere question of comparative danger. And this was the general sentiment of the extra-Peloponnesian Greeks, with the exception of Thebes, Thespiae, Plataea, and Athens; Thebes being from the first favourable to Xerxes, while the other cities were decidedly hostile. So when he came, they did not join him, but left their homes to be plundered and destroyed.

7. *τῆς ἐτέρας μέριδος*. It has already been stated (ch. iii.) that most of the Boeotians joined Xerxes, and among these must certainly be included the Thebans; that is, the Theban government, which was at that time *δυναστεία ὀλίγων ἀνδρῶν*. Hence, *ἡ ἐτέρα μέρος* is the popular party, *τὸ πλῆθος*, which the oligarchs *κατέσχον ἰσχύϊ*, Thuc. iii. 62. It was doubted, it seems (Her. vii. 250), whether the Thebans would not at once refuse their contingent; but they cleverly compounded between their fear of Leonidas and their zeal for Xerxes, by sending the four hundred from the adverse party.

8. *τοσούτοι τὸν ἀριθμόν*. See ch. iii. 8.

V.

1. *τῇ περὶ στρατίᾳ*. The dative case does not express simple concomitance; for if it did, *ἦλθεν αὐτῷ* might mean "he came with him," which it never does. But as it is the case used to designate the relation of external connexion, it *expresses a concomitance which is subsidiary to the action*

of the subject. Xerxes journeyed not as a private individual, but as a general at the head of his army, which therefore is subsidiary to his journeying, showing the style or manner in which it was performed.

2. *πᾶς ὁ στόλος*. "All the fleet." *Στόλος* means anything *sent on an expedition*; hence, *army* or *fleet*, but more generally the latter. Here it is used in contradistinction to the land force.

3. *μετεπέμψατο*. This statement does not give a correct idea of what actually happened. He may have sent for some of his European allies, when he reached the Maliaç gulf; but in general, they joined him as he marched through their several countries.

4. *παρὰ τὸν ποταμόν*. "Having pitched their camp on the banks of the river Spercheius." The preposition *παρὰ* with the accusative denotes *motion to by the side of*.

5. *τοὺς ἄμα*. "Who, beside delivering their message, were to discover."

6. *προσέταξε . . . κελεύει*. The dative serves to designate an object which does not itself receive the operation of the subject, but merely participates in it. Hence it is used with verbs which express the idea of connexion with an object, without moving or changing it: hence, with such verbs as to approach, to converse, to contend, to promise, and, as in the text, to order. Here, and generally in Greek, the direct object after such verbs as *προστάττειν*, *ἐφίεσθαι*, *παράκελεύεσθαι*, &c. is the thing ordered, enjoined, &c. (generally expressed by an infinitive mood), while the person ordered is conceived as only participating in the action of the verb, and therefore stands in the dative. But the person is sometimes also conceived as the direct object, as being moved from his present state by the ordering, and then he stands in the accusative; *ταῦτα πάνθ' ὅσα οἱ νόμοι προστάττουσι ποιεῖν τοὺς προσήκοντας*, Dem. Mac. 1070, 1. The verb *κελεύω* is almost always conceived in this manner, and therefore, like *jubeo* in Latin, governs the accusative, as in the text. But it

is occasionally conceived in the former manner, and used with the dative: αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσε, Hom. Il. ii. 50.

7. τῶν ἀγγέλων. See ch. xxvii. 4.

VI.

1. τῶν ἀποκρίσεων. The genitive is used to designate the cause from which an action proceeds, see ch. xx. 2. Hence the thing or person laughed at, being conceived as the cause of the laughter, stands in the genitive. But it can also be conceived as directly operated on (changed) by the action of laughing; so that γεῶν, like *ridere* in Latin, sometimes takes the accusative.

2. δυνάμεσι. The dative (see ch. v. 1) is the case of the subsidiary object. The means and instrument with which a man acts are clearly subsidiary to his action, and therefore stand in the dative case.

3. ἄμεινον τῶν Περσῶν. An object stands in the genitive, which can in any way be conceived as possessing another object. Now, to say that A is better than B, is the same as to say that A is B's better, or is possessed by B as a better. In general, therefore, the object to which another object is compared, may be conceived as possessing it, in the relation of more and less.

4. προτάξας. Hence verbs or adjectives, which imply the idea of comparison, as priority, posteriority, &c. take the genitive. Thus in the text, the nations may be conceived as possessing the Medes as their priors or leaders.

5. τοῖς Μήδοις. I take occasion, from this mention of the Medes, to sketch briefly the rise and progress of the Persian Empire. About the middle of the sixth century before Christ, Western Asia was divided between three powerful monarchs. Cræsus, king of Lydia, ruled from the Ægean to the river Halys; Labynetus, king of Babylon, from the Tigris to the Mediterranean. The remainder, commencing with the Halys *on the west*, bounded on the north by the Caspian and the

Oxus, following on the south and south-west the line of Mount Taurus, the Tigris, and the Persian Gulf, and extending eastward without definable limits, was subject to Astyages, king of Media. Towards the south-west of this vast region lay Persis Proper, a mountainous district, occupied by a brave, hardy, barbarous race. Its chief at this time was Cyrus, of the line of the Achæmenids, the promised conqueror and deliverer of Jewish prophecy, now about to accomplish his destined work. His first war was with his sovereign Astyages, whom, after an obstinate struggle, he conquered and dethroned. By the capture of Sardis in 546, B.C. he gained possession of the dominions of Cræsus; and, while his lieutenants were reducing the Asiatic Greeks, he himself laid siege to Babylon, drained off the waters of the Euphrates, marched his army along the dry bed of the river, took the city, and with it became master of its vast dependencies, including Phœnicia and Judæa. Further conquests extended his dominions eastward, so that, on his death in 529, he left the whole of Asia, from the Indus to the Mediterranean, more than 50° of longitude, to his son Cambyses. This prince so far followed in his father's footsteps, as to add Egypt to his vast inheritance, but in character he was totally unlike him. Cyrus was, perhaps, the best and wisest of Eastern conquerors; the vice and folly of Cambyses exceeded madness. Among other atrocities, he caused his own brother Smerdis to be murdered; a crime which for a while robbed the Persians of their supremacy. Though effectually subdued by Cyrus, the Medes had since held decidedly the second place in the empire. They ill brooked, however, their present subjection, and the memory of their past dominion; and now they took advantage of the hatred felt for Cambyses to revolt. Herodotus tells us that the death of Smerdis was carefully concealed; that the murdered prince was personated by a Median nobleman of the Magian tribe, who closely resembled him; that this pretender was proclaimed king, as if it were the younger son of Cyrus succeeding to the disqualified elder; that Cambyses died of an accident, when

on the point of setting out to quell the revolt; that Smerdis the Magian ruled for seven months without opposition; that the fraud, suspected from the first, was at last discovered; that seven Persian nobles leagued together, slew Smerdis in his palace at Susa, roused the Persians, massacred the Magians, and conferred the vacant throne on one of their number, Darius son of Hystaspes, of the Achæmenid line. How far this story, as told by Herodotus, is correct, it would be hard to say. The facts indicated by it seem to be, that about this time the Medes revolted and regained their old supremacy; but that the Persians did not long submit to the change, and after a few months reduced the Medes again to subjection. Whether the Median king really personated the son of Cyrus, or whether this was an invention of the Persians, to excuse their submission to a Mede, it is impossible to determine. It appears that even after the death of Smerdis, the Medes made a vigorous though ineffectual resistance to Darius; and that when finally subdued, they still continued to take rank in the empire next to the Persians. Datis, the leader of the host at Marathon, was a Mede; and the indiscriminate use of the names Mede and Persian by the early Greek writers would seem to imply that, in their opinion, the two nations were about on a par. It is therefore not improbable, that the Medes, even under Xerxes, as Diodorus here intimates, still nursed a hope of recovering their sovereignty; and that, on the other hand, to seek occasion to weaken them was a favourite maxim of Persian state policy. To return to Darius. The earlier years of his reign were spent in quelling the revolts not only of the Medes, but also of the Babylonians and other subjects of the monarchy. When he had accomplished this, and thoroughly organized the whole empire, he began to look out for new regions to conquer. About 515 he invaded Scythia, but was driven back ignominiously by cold and hunger. A few years after, the Ionic Greeks revolted, and were assisted by the Athenians and Eretrians, an interference which first *drew on Greece* the enmity of Persia. The Ionians were

finally reduced in 494, and Darius then began to prepare for invading Greece. In 490 a large army crossed the Ægean under Datis and Artaphernes; who, having taken Eretria, and thus executed half of the Great King's vengeance, crossed over to Marathon in Attica, where they were met and utterly routed by the Athenians under Miltiades. For the sequel, see ch. ii. 3, and the following notes.

VII.

1. τῆς ἐλευθερίας. When we remember certain things, as freedom, for instance, we do not grasp the whole in our memory, but only certain circumstances connected with it, or certain portions belonging to it. Hence the object remembered may be conceived as a whole, possessing the parts actually grasped by the memory; and therefore it stands in the genitive. But if the object remembered be a single circumstance, or event taken by itself, it may be conceived as wholly remembered, and then it stands in the accusative; for it is acted on directly by the remembering, being moved from the past to the present. Cf. Κροῖσος δὲ, μνημονεύων τοῦ οὐαίρου τὰ ἔπια, ἔλεγέ σφι τάδε, Her. i. 36. The same remarks apply to the verbs, *remind*, *forget*, &c.

2. ὀλίγον χρόνον. If the action expressed by a verb last for any time, it is conceived as operating on the time, imparting a certain character to, or changing it. Hence duration of time is designated by the accusative case.

3. ἀσπίσι. The means or instrument (see ch. vi. 2) stands in the dative. What we use is a means or instrument. Therefore χρῆσθαι, "to use," takes the dative.

4. ὄλον τὸ σῶμα. See ch. i. 1. The being sheltered is conceived as operating on the body.

5. τραύμασι. Περιπίπτειν means, to *fall round* a thing; περιπεσοῦμαι τῷ ξίφει, (Arist. Wasps, 523,) "I will fall on my sword," the flesh being *round* the sword when it has entered. Hence, in general, to fall on, or meet with anything.

as *κακοῖς, νόσφ, &c.* Cf. *μὴ περὶ Μαρδονίῳ πταίσῃ ἡ Ἑλλάς*, Her. ix. 101.

6. *νεκρῶν*. The material of which a thing is formed stands in the genitive, for it may be conceived as a whole possessing the thing formed as a part. Thus, *ἑστρωμένη ἐστὶ ὁδὸς λίθου*, Her. ii. 138, "The road is paved with or made of stone." So in the text the place is regarded as strewn with corpses, so as to consist of them. The dative, however, is the more usual construction, *μυρσίησι στορνύντες τὴν ὁδόν*, Her. vii. 54.

7. *ἐπιλαβούσης*. *Ἐπιλαβεῖν τι* is "to lay hold of a thing," come upon it before it is finished, interrupt it. Cf. *νυκτὸς δὲ ἐπιλαβούσης τὸ ἔργον*, Thuc. iv. 96. In the text the object is *αὐτοῦς*, the combatants.

VIII.

1. *συμφράξαντες*. The accusative after this verb is either *τὴν σύστασιν*, or *ἐαυτοῦς* understood. So we say "closing up," without a case.

2. *ἐπιτεταγμένην*. "The next station," lit. the station set after or behind them.

3. *τὸν τρόπον*. See ch. i. 1.; the goodness forms the character.

4. *παρεμβολῆς*. As *παρεμβάλλειν* means "to put in along-side of," *παρεμβολή*, in Polybius and later writers, gets the sense of "drawing up an army," then, "an army so drawn up," then, "a camp," as here; and in the Acts "a castle," as holding the military force.

IX.

1. *μέσας νύκτας*. "About midnight." This use of the plural *νύκτες*, meaning "hours of the night," is found in the best writers. Cf. *ἄμαρ ἢ νύκτες*. Pind. P. iv. 256. *πὸ ῥῶ τῶν νυκτῶν*, "far in the night," Plat. Prot. 310, D. and similarly, *ἐν ἐσπέραις*, Pind. I. vii. 44.

2. *προσέταξε*. See ch. v. 6. Here *Ἕλληνας* does not so much seem to be the object after *προσέταξε*, as the accusative

before *ἀπιέναι*. Not, "he ordered the other Greeks to depart," but "gave orders that the other Greeks should depart."

3. *τῶν πεντακοσίων*. Herodotus numbers the Thespians at 700, so that there were in all 1,000 who died at Thermopylæ. He also mentions that Leonidas detained the 400 Thebans, and that they surrendered to the Persians, *χεῖρας προτείνοντες*, vii. 233.

4. *τῶν ιδίων*. A translation of the Latin "*suorum*."

5. *δειπνησομένους*. This accusative agrees with the accusative pronoun after *παρήγγειλε*, before the infinitive *ἀριστοποιεῖσθαι*. "He gave orders to them that they should quickly dine, &c." The dative might be used agreeing with *τούτοις*, but the accusative is perhaps more elegant. Cf. *εἰσπεσόντας* just below, and *σοὶ δὲ συγγνώμη λέγειν τὸδ' ἔστι, μὴ πάσχουσιν, ὥς ἐγώ, κακῶς*. Eur. Med. 811.

X.

1. *νυκτὸς εἰσέπεσον*. This story of the night attack is irreconcilable with Herodotus, who tells us that Xerxes delayed his final assault till near noon, (*ἐς ἀγορῆς κον μάλιστα πληθῶρην*, vii. 223,) to allow time for the Greeks to be surrounded. Leonidas, however, did not wait for him, but advanced into the wider space outside the pass.

2. *τὴν στρατοπεδείαν*. A later word for *τὸ στρατόπεδον*.

3. *ἔκτεινον*. "For they kept killing one another, the circumstances not allowing their examination of one another to be exact, inasmuch as there was no word of command, no asking for watch-word, in short, no presence of mind." *Περίστασις*, "circumstances," lit. "a standing round," like the Latin *circumstantia*, is a late word. *Κατάστασις διανοίας* is the opposite to *ἔκστασις φρενῶν*, "distraction," which, consequently, is the condition here predicated of the Persian host.

4. *ζητούντες εὐλόγως*. This adverb seems out of place here. Does it mean, "in places where they were likely to find him"?

XI.

1. *την ἀφωρισμένην*. "The post marked out for them by Greece."

2. *ἐτόλμσαν*. *Λν* might have been expected here, but is not necessary. Its omission is in accordance with the rule, that in oblique clauses the tense of the direct narrative is not altered. See ch. xxxii. 3. "Five hundred men dared—who could have expected it?" We alter the tense, making it dependent on the main verb. Here we should say, "Who could ever have expected that five hundred men would dare, &c.?"

3. *κατεσχημένοι*. "Possessed with the vastness of their position," *i.e.* of the circumstances in which they were, which surrounded them.

XII.

1. *τὸν τρόπον*. This accusative also may be explained on the usual principle. See ch. i. 1. The mastery is not considered as being *in* a certain way, but as operating on it, causing it to be such as it was, *τὸν εἰρημένον*.

2. *τὴν Καδμείαν νίκην*. Eteocles and Polynices, sons of Œdipus, king of Thebes, (called Cadmean, because Cadmus founded it,) killed each other in single combat. Hence a Cadmean victory is one in which you lose as much as you gain, a term hardly applicable here. In actual numbers certainly, Xerxes did lose as much as, and more than, he gained; that is, more than the Greeks lost. But men were no loss to him, and he gained what he wanted, an entrance into Greece.

3. *εὐθὺς οὖν*. This passage should be corrected by the narrative in Herodotus. The fleet left Therma eleven days after Xerxes; in one long day's sail it reached the coast called Sepias (Herodotus calls it *ἄκτῃ*, a line of coast, not *ἄκρα*, a cape); for three days it was tossed by the storm; it then proceeded to Aphetæ, and when it arrived there, Xerxes had been three days at Trachis. But he did not begin the attack *till the day* but one after, having waited four days; probably *for his fleet to come up*. See Her. vii. 183, 196, 210.

4. τὰς πάσας. "They had in all." Though Diodorus is not very careful with his articles, the τὰς here is quite correct. τὰς πάσας τριήρεις is the real subject to the sentence—"All the ships which they had were 280."

5. ἀποδοχῆς. A late use of the word, very nearly answering to that in Timothy, πιστὸς ὁ λόγος καὶ πάσης ἀποδοχῆς ἄξιος. I. i. 15.

XIII.

1. ἀντιλαμβάνεσθαι. This verb means to *lay hold of*. Now, in laying hold of a thing, one touches a part, not the whole. Hence the meaning, to *take part with*, to *help*, which it bears here. And hence the use of the genitive; for the object taken hold of is conceived as a whole, whereof a part is touched.

2. οὐ μὴν ἀλλά. "Not but what recovering themselves from the wreck."

3. ἠθύμηνσαν. This shows that Xerxes won no mere Cadmean victory at Thermopylæ. See ch. xii. 2.

4. διεκόμισαν. The middle voice would be more correct here, as it was their own property they carried across. See *διεκομίζοντο*, ch. xxxi. 7.

XIV.

1. ἐκ τοῦ περιέχοντος. "From the sky;" lit. "from that which is about and around, which encompasses us." An old philosophical, but not a strictly classical use of the word.

2. τῆς . . . ἐπιφανείας. "Of the manifestation, or epiphany of the gods." Αἱ Ἀπολλῶνος ἐπιφανείαι is the name of a book written by Istrus, a Greek historian in the reign of Ptolemy Euergetes, recording the personal manifestations of Apollo. Compare (for the word) the Epiphany, or Manifestation of Christ to the Gentiles by the leading of a star.

3. παρὰ τὸ . . . ἱερόν. The accusative with παρὰ is correct here, as there is the idea of motion in setting up a statue. They set it up so as to stand by the temple of Athens.

XV.

1. ἐφ' ἡγεμονίας. In the later writers ἡγεμονία sometimes means, "a division of an army under its officer," so that the translation here might be, "All those who were set over a division." But it may keep its usual sense of "chief command," "office of a general," the translation being, "All those who were appointed on a command." Cf. τῶν δὲ δὴ ἀποθανόντων ἐπὶ στρατείας, "But of those who fell on foreign service," Plat. Rep. 468, E.; τὸ γὰρ ἐπ' ἐξουσίας καὶ πλούτου πονηρὸν εἶναι. Dem. Mid. 559, 25. In either case the sense is the same, "All the general officers."

2. πεποιῆσθαι. The perfect tense can hardly be correct here. One would have expected γενέσθαι.

3. φροντίζοντες. The object cared for stands in the genitive, as the cause of the state (φρόντις) expressed in the verb. See ch. xx. 2.

4. δυνήσεσθαι. "The defeated army would be able to find a most ready refuge in Peloponnesus. But if they should shut themselves up in a small island, Salamis to wit, &c." The preposition εἰς implies, "If they should go to a small island, and shut themselves up there."

5. οἰκεία. "Germane to the case." There is a notion of belonging to in such adjectives as οἰκεῖος, ἄξιος, &c. Hence they take the genitive.

XVI.

1. τοῖς ἡγεμόσι. This account is quite at variance with Herodotus, who represents the Peloponnesian officers as most eager to leave Salamis and join the army at the Isthmus.

2. κατέπληξιν. See ch. xii. 2, and xiii. 3.

XVII.

1. διότι. This is certainly an unclassical use of the word, though a somewhat similar one occurs in Herodotus (ii. 50). *Philip of Macedon* also, in a letter to the Thebans, uses it after

πυνθάνομαι in this sense ; Dem. De Cor. 284. It is frequently so used by Diodorus.

2. *καὶ τῆς περιστάσεως*. "And the state of the case compelling them to fight contrary to their own resolution, they zealously went down with him from Salamis to the battle."

XVIII.

1. *φιλοτιμηθήσεσθαι*. "And it was thought that they would be most zealous." As the passive form *ἐφιλοτιμήθην*, (instead of the middle *ἐφιλοτιμησάμην*,) is used by the best writers, the future passive would seem to be correct, though the middle *φιλοτιμησομαι* is generally used.

2. *καὶ τὰς μὲν*. "And some ships they struck with their beaks, and from others they swept off the oars. And the rowing being no longer of service, many of the Persian triremes turning sideways (presenting their broadsides), were pierced all over (riddled) by the strokes of the enemy's prows ; wherefore they did not even continue to back water, but sailing back fled head foremost." Ὦν δέ. The usual form of opposition or division is *ὁ μὲν—ὁ δέ*. Demosthenes and later writers have *ὁς μὲν—ὁς δέ*. Here we have them combined ; which is no wonder, as the article and demonstrative pronoun (which *ὁς* is, as well as the relative,) were originally the same. We also find combined *οἱ μὲν—ἔνιοι δέ, ἔστιν οἷ, ἄλλοι δέ, ἕτεροι δέ, &c.* Ταῖς ἐμβολαῖς. Of nouns formed from verbs, those ending in *η* generally denote the action of the verb, while those ending in *ος* have commonly a passive signification, though certainly these meanings are often interchanged. Thus *ἐμβολή* means "a driving in," striking, stroke, charge ; *ἐμβολος*, "a thing driven in," a peg, beak of a ship ; but *ἐμβολή* means "the head of a battering ram," Thuc. ii. 76. Its common use is of a ship's regular and scientific attack with her beak, while *προσβολή* expresses a ship's striking up against, or falling foul of, another. See Thuc. vii. 70, and *ἐπειδὴ προσβάλλοιεν*, i. 49.

3. *ἀνακρούεσθαι*. Herodotus has the full expression, *ἐπὶ*

πρύμνην ἀνεκρούοντο, viii. 84, "They beat back the ship sternwards;" but the preposition is commonly omitted, the accusative being sufficient to denote direction; and ἀνακρούεσθαι has frequently by itself the same meaning, "to back water."

XIX.

1. ἐχόμενοι. Ἐχω τι, "I hold a thing;" ἔχομαι τινος, "I hold on to a thing or person" (the genitive of dependence or essential connexion). Hence the participle is used, as here, in the sense of "bordering on," "next to." Καὶ ἐχόμενοι αὐτῶν οἱ ἄλλοι Ἀργεῖοι, Thuc. v. 67. But it is not classical to regard it as a simple adjective, requiring the participle of εἰμί, as it does in the text.

2. σὺν αὐτοῖς ἀνδράσι. To express accompaniment, not independent, but so closely connected as almost to denote the manner in which a thing is done, the Greeks generally use the dative without σὺν, prefixing αὐτοῖς. The manner thus denoted is that of completeness. Thus, μίαν ναὺν λαμβάνουσιν αὐτοῖς ἀνδράσι, (Thuc. vii. 25,) "They take one ship, crew and all," i.e. in a complete manner. Cf. Her. iii. 45. But it is not unclassical to insert the σὺν, as here; cf. ξύν αὐτοῖσι τοῖς κηρίοις, Plat. Rep. 564. C.

3. ἔγνω. "He resolved,"—as the result of the knowledge he had gained from Themistocles. This is not a common meaning of γινώσκω. Something like it is ἵνα γνῶ τρέφειν τὴν γλῶσσαν ἡσυχωτέραν, Soph. Ant. 1089. It occurs again ch. xxx. 3.

4. τὴν ταχίστην. This passage serves to show the origin of the adverbial expression, τὴν ταχίστην, "as quickly as possible." It agrees with ὁδὸν understood, which is the accusative after διαβαίνειν, the action expressed in the verb being conceived to operate on ὁδὸν as an object.

XX.

1. ἐγένοντο. The subject to the verb is taken from the *genitive absolute*, instead of which οἱ Ἀθηναῖοι δοκοῦντες might

have been expected. This variation from the ordinary construction is just the converse of one not uncommon in Thucydides, where the participle referring to the subject, instead of being put in the same case with it, is put in the genitive absolute. Cf. Οἱ Ἀργεῖοι μετὰ τῶν Ἀθηναίων πανστρατία ἐξελθόντων (instead of ἐξελθόντες), vi. 7. See also ἐπικαλεσαμένων, v. 33, κατειλημμένων, vii. 57.

2. ἡγεμονίας. Though ἀμφισβητεῖν περί τινος, "to dispute for a thing," is the usual construction, the genitive alone is quite sufficient. Cf. Τοῦ σίτου τοῦ ἡμετέρου ἀμφισβητήσας ἡμῖν, Dem. Zen. 884, 26, *et al.* The reason is this. If an object can be conceived as in any way possessing another, its noun is put in the genitive case. Now a cause can be conceived as possessing an effect, as the latter is a condition developed out of, and therefore possessed by the former. Hence, generally, the cause or motive by which an action or state is occasioned, is designated by the genitive case. Thus, any object desired, aimed at, or (as here) disputed for, may have its noun in the genitive case.

3. ἔμβολον ἔδωκε. Lit. "first gave beak to," *i.e.* "first struck with his beak." This is hardly a classical phrase. It bears some resemblance to "impetum dare" in Livy, and to our own phrase, "to give battle."

4. φερόντων. A participle is used as an appendage to a noun, and stands in the same case with it. The noun either depends for its case on its position in the sentence with reference to the subject, or it is independent of it, and forms with the participle a separate member of the sentence, which is said to be in a *Case Absolute*. But though the noun be independent, the idea expressed by the two together is not. The idea expressed is generally the relation of cause and the relation of time. Now the genitive designates the relation of cause (see last note but one), and the relation of time (see note, ch. xxiii. 2). Hence the independent noun and its participle, forming together a dependent idea, are generally put in the *genitive case*. This is the origin of the *Genitive Absolute*.

as in Latin of the Ablative Absolute. In this passage, the indignation of the Athenians is the cause of the alarm of the Lacedæmonians.

5. τῶν εἰληφότων. An object, it is clear, is possessor of its part; and so it is also of its multiple, not indeed materially, but as a numerical property, or relation. An object, therefore, of which another is said to be a multiple, has its noun in the genitive case. Or again: The object of comparison (see note, ch. vi. 3) stands in the genitive. Now, comparison is a measurement of degree; and to say, that one thing is a multiple of another, is to give a measurement of degree, not vague, as in ordinary comparison, but definite. For instance, Two is double of one, is the same as to say, Two is greater than one, by one. Thus, by this way also, we arrive at the rule—An object, of which another is said to be a multiple, has its noun in the genitive case. Cf. τὸ Ἑλληνικὸν στράτευμα φαίνεται πολλαπλήσιον ἔσεσθαι τοῦ ἡμετέρου, Her. vii. 48. In the text, however, this genitive (τῶν δωρεῶν) does not occur; the genitive (τῶν εἰληφότων) designates the real object of comparison, not the thing to which comparison is actually made. And this is a construction very common with the Greeks, who always regard the sense rather than the mere words of a sentence. Πυράμιδα οὗτος ἀπελίπετο πολλὸν ἐλάσσω τοῦ πατρός, Her. ii. 134; χώραν ἔχετε οὐδὲν ἥττον ἡμῶν ἔντιμον, Xen. Cyr. iii. 3, 41; ἐπεὶ πλείων χρόνος, ὅν δεῖ μ' ἀρέσκειν τοῖς κάτω τῶν ἐνθάδε, Soph. Ant. 75; τοῦ Πλούτου παρέχω βελτίονας ἄνδρας, "I make better men than Plutus does." Arist. Plut. 558.

6. τὰς δωρεάς. Themistocles, says Herodotus, went to Sparta, θέλων τιμηθῆναι. And the Lacedæmonians gave him a crown of olive, and the finest chariot in the city, and on his departure the 300 horsemen escorted him to the frontier of Tegea, viii. 124. Καὶ αὐτὸν, (says the Athenian embassy at Sparta, B.C. 432,) διὰ τοῦτο ὑμεῖς δὴ μάλιστα ἐτιμήσατε ἄνδρα ξένον τῶν ὡς ὑμᾶς ἐλθόντων, Thuc. i. 74. Cf. Οἱ δὲ Λακεδαιμόνιοι ἀκούοντες τῇ Θεμιστοκλεῖ ἐπείθοντο διὰ φιλίαν αὐτοῦ,

i. 91, (ch. xxxiii. 1.) From this it would appear that the Lacedæmonians regarded Themistocles, (and the Athenians generally, i. 92,) with real friendly feeling, not, as Diodorus would give us to understand, with fear and jealousy. But the whole chapter is a series of misconceptions, showing the late writer. He could not understand how the Æginetans could receive the first prize, forgetting their great naval reputation at that time, and the aid brought by their Æakid heroes, Her. viii. 83: so he attributes their success to spite against the Athenians. Herodotus simply says, 'Εν δὲ τῇ ναυμαχίῃ ταύτῃ ἤκουσαν Ἑλλήνων ἀρίστα ἀλγινῆται, ἐπὶ δέ, Ἀθηναῖοι, viii. 93. Again, Diodorus speaks of Themistocles as removed from his command, because the Athenians did not like his receiving such honours at Sparta; whereas he vacated it in the natural course of things, as the office of *στρατηγός* only lasted a year.

XXII.

1. *παραλαβεῖν*. "To embrace the Athenians in their line of defence." The word means "to take so as to put by one's side." Cf. *παραλαβόντες Ἀχαιούς*, ch. liii. 4.

XXIII.

1. *κατήρξαντο*. The whole possesses the part. The beginning of a thing is a part of it; therefore the object, of which another is said to be the beginning, has its noun in the genitive case. Hence it also stands in the genitive with verbs that imply the idea of beginning.

2. *νυκτός*. The genitive designates a point, not duration of time. "They did it in the night,"—not all the night through, but at a particular moment of the night. Thus the whole, night, is possessor of this moment, (which is supplied by the mind,) and therefore stands in the genitive.

XXIV.

1. ἐπὶ τῆς Φωκίδος. The essential connexion, or possession, which is designated by the genitive case, may be conceived not only as existing, but also as commencing and ceasing. Consequently, nouns in the genitive are united with prepositions, which signify departure both *to* and *from*. Ἦλθεν ἐπὶ τῆς Φωκίδος, "He went towards Phocis," the notion being that when he got there, he would be in, or possessed by, Phocis. Ἦλθεν ἀπὸ τῆς Φωκίδος, "He went from Phocis," in which case Phocis would cease to possess him.

XXV.

1. προσαναλαβόντες. "Having rallied them."
2. ἐτειχομάχουν. Till the Athenians came up, the Lacedæmonians made no impression on the wall, ὥστε οὐκ ἐπιστάμενοι τειχομαχέειν, Her. ix. 70. So the Lacedæmonians invited the Athenians to help them against Ithome, ὅτι τειχομαχεῖν ἐδόκουν δυνατοὶ εἶναι, ch. xliv. 2.
3. ἐτύγγανον ἐλέου. With verbs which denote getting, or giving a share in anything, the object wherein the share is gotten or given, stands in the genitive case. For it is a whole, whereof a part is concerned.

XXVI.

1. χάριτι τοῦ κελεύσαντος. "Out of compliment to their commander;" χάριτι being the dative of cause, and τοῦ κελ. being in the genitive, as possessing the compliment. The dative designates the cause, just as it does the instrument; both being subsidiary to the action of the subject.
2. τοὺς τῶν Περσῶν. The substantive with the article τοὺς is the idea contained in εἰς τετρακισμυρίους. Not "the 40,000 fugitives," but "the fugitives who amounted to 40,000."
3. πορείαις ἐχρητο. See ch. vi. 2.
4. δουλοσύνης. Here slavery ceases to possess the cities,

and therefore stands in the genitive. This is the reason why the genitive follows all words which express ideas of freeing, ceasing, departing, erring, wanting, &c.

5. τὸν ἐπιτάφιον. This institution was by some attributed to Solon.

6. τοῖς θαπτομένοις. Though a preposition might be expected here, the dative is quite correct, being the case of the indirect object.

XXVII.

1. τοῖς Ἕλλησι. An object has its noun in the dative when it is mentioned as operated on indirectly by the subject. Hence the dative is used with verbs that express the idea of connexion with an object without moving or changing it; that is to say, with intransitive verbs generally, unless the idea of the genitive interfere. It is used therefore with the verbs εἶναι, ὑπάρχειν, γίγνεσθαι. *E.g.* ἔστι μοι χρυσός, "I have gold."

2. τῇ συντελεσθείσῃ. Also with verbs or adjectives which imply approach, resemblance, equality, &c.; and therefore with ὁ αὐτός, which expresses perfect equality.

3. ἡμέρας τινάς. The idea of continuance is conceived not as a condition belonging to the subject, but as an operation acting on an object, filling it, pervading it. Hence generally duration of time is designated by the accusative case.

4. διακούσαντες. "Having heard the Samians out." From notes 1 and 2 of this chapter, the dative might be expected with ἀκούειν, and it does occur, as τίνι γάρ ποτ' ἂν πρόσφορον ἀκούσαιμ' ἔπος, *Soph. El.* 227. But the usual construction is to put the thing in the accusative, and the person in the genitive. For the thing is conceived as operated on directly—moved from the mouth of the speaker to the ear of the hearer—and the person is conceived as possessing the thing. Thus, ταῦτα Καλυψοῦς ἤκουσα, *Hom. Od.* 12. 389.

5. ἀξιοχρέως. The pure Attic form is δξιοχρέως.

6. μεγάλη τῇ φωνῇ. "At the top of his voice."

XXIX.

1. τοῖς Ἑλλήσιν. The dative of the indirect object after the words, ἦλθον εἰς ὄψιν, which are equivalent to a verb signifying "they approached." See ch. xxvii. 2.

2. παρατάσθαι. "To draw up in battle array;" the men being posted *beside* one another. Hence it means, "to fight in battle," and takes the dative case. Xen. Hell. iv. 3. 5. So παράταξις means "battle;" cf. αἱ παρατάξεις, ch. xxviii.

3. οὐδεμίαν ἀνοχήν. Literally, "Having no stopping of their deliberation;" *i. e.* while still deliberating. For the genitive, see ch. xxiv. 1, and xxvi. 4.

4. τῆς μάχης. "The *whole* wherein they took a *part*," therefore in the genitive case.

5. Ἐκβατώνων. This old Median capital, built by Deïokes, the founder of the Median empire, in seven concentric circles, continued under the Persians to be one of the capital cities, and the usual summer residence of the great king, Susa being his winter abode.

XXX.

1. καθόλου. "For, in a word," said they, "if you remain on the soil of Asia, you will have your enemies at your doors, while your allies being across the water will not be able to render you their assistance in proper time."

2. τῶν ἐπαγγελιῶν. With verbs of hearing, perceiving, &c. (see ch. xxvii. 4), the person stands in the genitive, the thing in the accusative case. When the thing alone is named, it stands in the accusative, if conceived as a single thing, at once comprehended by the senses (thus it might be ἀκούσαντες τὰ ἐπαγγελθέντα, the things promised conceived as forming one promise); but if it be conceived as a whole, whereof single parts only are comprehended, it stands, by the usual law, in the genitive.

3. ἔγνωσαν. See ch. xix. 3.

XXXI.

1. *Δεωτυχίδης*. Thucydides commences his history with the events which immediately preceded and brought about the Peloponnesian war; and in the 87th chapter of his First Book, records the vote at Sparta which actually decided on hostilities. He then breaks the thread of his narrative to sketch the rise and progress of the Athenian empire after the retreat of the Persians; for it was the great power of Athens, and the fear and jealousy with which it inspired Sparta, that, in his opinion, really caused the war. This digression, which extends over thirty chapters, fits into the history of Greece just after the battle of Mycale, 479 B.C.; and most thankful are we to substitute the clear though hasty outline of Thucydides for the loose and sometimes blundering statements of Diodorus.

2. *εἶλον αὐτήν*. *Σηστός ἡ πόλις λέγεται καὶ ἀρσενικῶς καὶ θηλυκῶς*. Schol. The feminine is more common.

3. *ὥς ἕκαστοι*. "They sailed away to their several cities." *Ὡς* is the relative of the adverb *ὅς*: *καλός*, "beautiful;" *καλῶς*, "in a beautiful manner;" *ὅς*, "which;" *ὥς*, "in which manner," "as." "They sailed away in the manner (or direction) in which each would sail," *ὥς ἂν ἕκαστοι ἀποπλεύσαιεν*. This construction, very common in Thucydides, may generally be explained thus. See *i. 15, 67, &c., and also vii. 65, 74, where *ἕκαστος* is in the accusative case. Similar is the use of *ὥς*, in ii. 3, *ὥς ἐκ τῶν δυνατῶν*, and vi. 57, *ὥς ἂν μάλιστα . . . ἔτυπτον*, where *ἂν* is inserted.

4. *κατὰ πόλεις*. In *κατὰ* there is the notion at once of *motion to* and *severalty*. Cf. *Τὰ μαθήματα περιάγοντες κατὰ τὰς πόλεις*, "carrying round their lectures (like wares) to the several cities," Plat. Prot. 313. D.

5. *ἐπειδὴ αὐτοῖς*. The dative is the case of the indirect object; that is, it designates an object which is not moved or

* Quotations, without the author's name, are from this book, if ch. be prefixed; if not, from Thucydides.

changed by the action expressed by the verb, but merely participates in it. *Κροῖσος ἔδωκε Κύρῳ τὸν χρυσόν*, "Croesus gave the gold to Cyrus." Here the gold is operated on directly by the giving, for it is moved from Croesus to Cyrus, and therefore it stands in the accusative. Cyrus is not moved or changed by the action of giving, but he participates in it, and therefore stands in the dative. Again, *Κροῖσος εἵκει Κύρῳ*, "Croesus yields to Cyrus." Here Cyrus is not operated on directly by the yielding, for he is not moved or changed; but he participates in it, and therefore stands in the dative. From these instances it appears that the dative, both with transitive and intransitive verbs (as also with adjectives), designates an object, which, though not locally moved or actually changed by the action expressed by the verb, yet participates in it in such a manner as to be materially affected by it. Hence, in general, the dative designates the object most concerned and interested in the action and its effects. This serves to explain the use of a dative which occurs frequently in Thucydides and the best writers. Personal pronouns stand in the dative, which cannot be conceived as operated on by the action expressed in the verb, but which are interested in the effects of the action. Thus the passage in the text may be translated, "When they had got rid of the barbarians from their country;" for they, the Athenians, were mainly interested in their departure. Cf. *Ὁ δὲ Σιτάλκης, ἐπειδὴ ἡ στρατία σίτον οὐκ εἶχεν αὐτῷ, ἀναπείθεται*, "When he found that his army had no provisions," ii. 101; and *Μέχρι μὲν οὖν οἱ τοξόται εἶχον τὰ βέλη αὐτοῖς, οἱ δὲ ἀντεῖχον*, "As long indeed as they (the Athenians) saw that their archers had their arrows, so long did they continue to resist," iii. 98.

6. *ἐκ τῆς χώρας*. The genitive designates the relation of essential connexion, not only as existing, but also as ceasing. Hence it is used with words which denote the idea of freeing, departing, differing, &c.; and therefore with prepositions it expresses *motion from*. Thus, in the text, the country ceases to possess the barbarians.

7. *διακομίζοντο*. The plural agrees with the plural idea in τὸ κοινόν. Cf. Τὸ πλῆθος οἷονται, i. 20; τὸ δεξιὸν κέρας ἐδέξαντο, iv. 43; Τροίην ἐλόντες στόλος ἐπασσάλευσαν, Æsch. Ag. 577. The middle voice implies that it was their own property; they did it for themselves. Compare the active, ὁ δῆμος διακομίζει αὐτοὺς ἐς τὴν νῆσον, iii. 75; the middle again, ἐσεκομίσαντο, ii. 5, where the things were their own; and the passive, διακομίζεται ὑπ' αὐτῶν, i. 136. The *διά* means, "across the sea," from Salamis, Ægina, and Trœzene.

8. *ὅθεν ὑπέξέθεντο*. "From the places where they had deposited them." *Ὅθεν* follows the general rule of Greek attraction. If the antecedent be a demonstrative pronoun, it is usually omitted, and the relative takes its case. Thus, σύμφωνα οἷς ἔλεγες (for ἐκείνοις ᾧ), Plat. Gorg. 457, E.; παρόντων ὧν ἂν τέκη (for ἐκείνων οὓς), Rep. 467, A. So here; *ὅθεν* stands for ἐκείθεν οὗ, ἐκείθεν being the genitive case (see last note but one) of ἐκεῖ, the adverb of place of ἐκείνος, as *ὅθεν* is the genitive case of οὗ, the adverb of place of ὅς. Cf. ἐκ δὲ γῆς, ὅθεν Προὔκειτ', ἀναζέουσι θρομβώδεις ἄφροί, Soph. Tr. 701; and βῆναι κείθεν, ὅθεν περ ἦκει (for κείσε,) Col. 1227, where, conversely, the antecedent is attracted to the relative. In *ὑπέξέθεντο* is the full force of the middle; "They put out for themselves under cover."

9. *παῖδας*. Notice the omission of the article; there can be no doubt whose wives and children are meant.

10. *κατασκευήν*. *Κατασκευή*, That with which a thing is permanently provided. The stock of a farm, live or dead, ii. 5; furniture of houses, ii. 14: here it might mean both, property in general; the plant of a manufactory; the forts of a country, vi. 17; the buildings of a city, i. 10. *Παρασκευή* refers rather to temporary things, as provisions for an army. Though this distinction may not be always maintained, it rests on the different meanings of the prepositions *κατά* and *παρά*; *κατά*, "down" and "through," *thorough*; *παρά*, "by the side of," "along the surface," *superficial*.

11. *βραχεία*. "For of the wall but little was standing."

Compare the messenger's answer to Atossa, *Æsch. Pers.* 340, Well. Ed.

12. *οἰκίαι*. The nominative to the sentence, divided into the two parts, *αἱ μὲν πολλαί*, and *ὀλίγαι δέ*.

13. *πεπτώκεσαν*. The syllabic augment is frequently rejected from the pluperfect; from the imperfect and aorist, seldom in verse, never in prose, except from *ἔχρην*.

XXXII.

1. *Λακεδαιμόνιοι δέ*. "But the Lacedæmonians, having heard of their intention, came to remonstrate: partly, because they themselves would rather not see either the Athenians or any other people with a wall, but still more in consequence of the allies urging them on, and being frightened at the vast growth of the Athenian navy, and the spirit which they had thrown into the Persian war." *Πρεσβεία*. "Came on an embassy." See ch. v. 1. The embassy is the subsidiary adjunct to their coming, showing how they came. Cf. *πόλεις τείχεσιν ἐκτίζοντο*, i. 7, "Cities were built with the adjunct of walls;" the adjunct not simply accompanying the cities, but showing the style or manner in which they were built. *Καὶ αὐτοί*. The *καὶ* is the "also" which we use only in the subsequent clause, the Greeks in either. Cf. Sophocles, *ὅσ' οἶδα καὶ γώ, πάντ' ἐπιστήσει κλύων*, Col. 53, "All that I know myself, you shall know too;" *αὐτοῦ μὲν οὐπερ κάφάνης*, Col. 78; *ὥσπερ με κἀνεστήσαθ', ὧδε σώσατε*, Col. 277. *Τό πλέον*. A stronger expression for *τὰ δέ*, the usual and equal counterpart of *τὰ μὲν*. *Τὸ δέ τι καὶ* is a weaker one. "Ὁ πρὶν. The relative *ὁ* refers to *πλῆθος*, "the great number which had not been before;" *i. e.* before the Persian invasion. Cf. *βραχέα ἐκέκτηντο*, i. 14. *τὴν . . . γενομένην*. For this collocation of words, cf. i. 11, ii. 15, 38, &c.

2. *ἡξιούν τε*. "And they requested them not to fortify their city, but rather to join with them in pulling down the walls of all the cities outside Peloponnesus that had any still standing: not indeed showing before the Athenians the mean-

ing and suspiciousness of their proposal, but saying that then the barbarian, if he invaded Greece again, would not be able to direct his attacks from any stronghold, as this time he had done from Thebes. Peloponnesus, they added, is large enough for all to retreat to, and fight from." Ἀλλὰ καί. "Not only not, but even." Τῶν ἔξω. The genitive after τοὺς περιβόλους, "the walls of the extra-Peloponnesians." Ὅσοις εἰστήκει. "As many as had a wall standing," περίβολος being the nominative to εἰστήκει. Τὸ βουλόμενον. In Latin, and generally in Greek, the infinitive mood expresses the abstract action of the verb; but here, as in English, the participle. Cf. τὸ δεδιὸς αὐτοῦ, i. 36; τὸ ἐπιθυμοῦν, vi. 24; also, i. 142, vi. 69, &c.; Soph. Phil. 174, and Eur. Or. 210. Ἐς τοὺς. The dative naturally comes after δηλώω, as after *monstro* in Latin, designating the indirect object to which the direct object is shown; but this use of ἐς follows easily from the idea of *into*; the showing goes *into*, or among the Athenians. Cf. εἰς τοὺς Ἑλλήνας αὐτὸν σοφιστὴν παρέχειν, Plat. Prot. 312, A.; also, Gorg. 526, B.; Rep. 539, C.; and Eur. Or. 20. The use of πρὸς is simpler, as it means "facing." Cf. Or. 30, and ἔδοξεν οὖν μοι πρὸς σε δηλῶσαι τὸ πᾶν, Soph. Tr. 369. Ὡς τοῦ β. This use of ὡς with the genitive absolute is not uncommon; it generally implies a notion of saying or thinking. Cf. ὡς οὖν ἐν τάχει παρεσομένων ὁρᾶτε, vi. 33; Soph. El. 316; Plat. Rep. 470, E.; and Phædo, 94, E. The accusative is similarly used, ὡς οὐχ ἱκανάς, κ. τ. λ. vii. 31, and iv. 5. Cf. Plat. Rep. 345, E.; Prot. 342, C. Ἀπὸ ἐχυροῦ, "From a strong somewhere;" ἐχυροῦ agreeing with ποθὲν the genitive (see ch. xxxi. 6) of πού. Cf. τῶν ὀλκάδων τῶν ἀπὸ Φασήλιδος καὶ τῆς ἐκείθεν ἡπείρου, ii. 69, and ἐκ τῆς Ἀσίας πανταχόθεν, Her. vii. 25.

3. ἀποκρινάμενοι. Their direct answer was, "We will send to you ambassadors on the matters you speak of." Putting it obliquely, we in English change the tense, but the Greeks retain it.

4. μέχρι τοσούτου. There is a doubling of the expression here, not very uncommon in Greek, though it might be hard

to parallel it exactly. Cf. *μέχρι τούτου μέχρι οὗ*, Plat. Rep. 471, B.; *ἐς τοῦθ' ἕως*, Soph. Tr. 147; and such constructions as *μὴ πρότερον κομήσειν πρὶν ἂν νικήσω*, Plat. Ph. 89, C.; Soph. Ant. 1090, 182; *ἀντὶ σοῦ πλέον*, Tr. 577.

5. *ἄρωσιν*. This is Bekker's correction for *αἴρωσιν*, the reading of the MSS. "*Ἔως ἂν αἴρωσι* means, "while they are raising," as *λέγειν χρή ἕως ἂν ἐῶσι*, Plat. Ph. 85, B.; "*Ἔως ἂν ἄρωσι* means, "till they shall have raised." Either tense would be correct with the verb, *ἐπισχεῖν*, "to wait," but the latter seems required by *μέχρι τοσούτου*. Or is it possible for *αἴρωσιν* to be the first aorist subjunctive from the old uncontracted form *αἶρω*, (not from *αἴρω*,) future *αἴρω*, or *αἶρω*, contracted into *αἴρω*, or *ἄρω*. The first aorist of the former would be *ἤῖρα*, subjunctive *αἴρω*. Porson reads *σκέψαι φόνον οἶον αἰρεῖ*, Eur. Med. 852, (*αἰρεῖ* being the second person from *αἰροῦμαι*, the future middle from *αἶρω*,) also, *ὑψηλὸν αἴρω*, Herc. 322, *χῶπως αἰρεῖς*, Arist. Frogs, 363.

6. *τοῦ ἀναγκαιοτάτου*. The height that was absolutely necessary for defence, the lowest height they could possibly fight from. There seems to be here a combination of two expressions, *ικανὸν ὥστε ἀπομάχεσθαι* and *ἐς τὸ ἀναγκαιοτάτον ὕψος*, the latter being attracted into a form in accordance with the *ἀπὸ* in *ἀπομάχεσθαι*. For this use of the superlative of *ἀναγκαῖος*, cf. *ἐπεὶ Σόλων γ' ἔοικε τὴν ἀναγκαιοτάτην ἀποδιδόναι τῷ δήμῳ δύναμιν*, Arist. Pol. ii. 9, 4, and *εἴη δ' ἂν ἡ γε ἀναγκαιοτάτη πόλις ἐκ τεττάρων ἢ πέντε ἀνδρῶν*, ("the barest possible city," with less it would not be a city at all,) Plat. Rep. 369, D.

7. *καὶ ἐς τὴν*. "And being come to Lacedæmon, he did not present himself before the authorities, but kept putting off and making excuses; and whenever he was asked by any one in office, why he did not come before the assembly, he replied, &c." *Διήγε*. If anything, I should understand *τὸ πρᾶγμα* rather than *τὸν χρόνον*, which is generally supplied; *he was spinning out, protracting the business; carrying it over as much time as he could*. But *διάγειν* may have obtained a

simple neuter use, like other compounds of *ἄγω*. *Προάγειν* means "to march forward," lit. "to lead forward—an army;" *ἀνάγειν* and *κατάγειν*, "to put to sea," and "to put to land,—a ship." See ch. iii. 4, where *παράγειν* means, "to put off." *Ὁ τι*. As *τί*, when it means *what*, generally becomes *ὃ τι* in indirect interrogation, as *ὡς πύθουβ', ὃ τι Δρῶν ἢ τί φωνῶν τήνδε ῥυσσάμεν πόλιν*, Soph. Œd. R. 71, so it would seem to do here when it means *why*, and also in Her. i. 111.

XXXIII.

1. *φιλίαν αὐτοῦ*. For a proof of their friendly feeling, see Her. viii. 124, and note, ch. xx. 6. Observe the genitive after *φιλίαν*. *Φιλία αὐτοῦ* may mean friendship entertained either *by* or *for* him; in either case he is the possessor of the friendship. Cf. *Ἀθηναίων εὐνοία*, from good-will towards the Athenians, vii. 57. Possessive pronouns have the same double use; *ἡμέτερον δέος* means, "fear of us," i. 77.

2. *τῶν δὲ ἄλλων*. The Lacedæmonians obtained information on the subject of the wall from two distinct parties. First, from the allies, as implied in *αἰσθόμενοι*, and *τῶν συμμαχῶν*, ch. xxxii.; secondly, from Themistocles, and now again from the allies. Hence, *τῶν ἄλλων* means, those others from whom they obtained their former information,—the other party. Or perhaps more strictly, the rest of their informants,—their other informants; they and Themistocles exhausting the number.

3. *κατηγορούντων*. *Κατηγορεῖν* is used here in its simplest sense; "to declare in opposition."

4. *τεχνίζεται*. I understand τὸ τεῖχος (the thing in question), to be the nominative both to *τεχνίζεται*, and to *λαμβάνει*. *Τεχνίζειν* means originally, "to build a wall," but also in general, "to build;" *τεχνίζει τεῖχη*, v. 82. Cf. *ἵπποβουκόλοι*, (tenders of horses,) Eur. Phœn. 28, *βουθυτεῖ ὕν*, Arist. Plut. 816; *ταυροκτονεῖ βοῦς*, Trach. 760. In all these cases the word loses its strict meaning, and passes into a more general one. *Βουκόλος*, "a tender of oxen," (being the most common

sort of tender,) becomes, in general, "a tender." *Βουθυτείν*, "to sacrifice oxen," becomes, "to sacrifice." And so a child, whose first notions of pain are connected with a headache, may be heard to complain that he has a headache in his arm.

5. *οἷτινες χρηστοί*. Understand *εἰσί*.

6. *ὡς ἥκιστα*. "With the least possible publicity."

7. *ἐφοβείτο*. "For he was afraid that, whenever the Lacedæmonians came to receive certain tidings, they would no longer allow them to go." It is a common, but exceptionable rule, that in subjoined clauses, the use of the subjunctive and optative moods corresponds with that of the present and imperfect subjunctive in Latin, and therefore depends on the tense of the preceding verb. It is, perhaps, better to say, that the subjunctive indicates a consequence immediate, or almost certain, or within the power of the subject to the principal verb; the optative a consequence remote, or altogether uncertain, or beyond the power of the subject. This distinction may be seen in the following instances, where both moods are subjoined to the same verb. *παρὰνίσχον* . . . *ὅπως*, iii. 2, end; *ἐπλήρουν*, vii. 17, end; *ἐπειρωτῶν*, Her. i. 153; *ἀνῆγον*, viii. 76; *ἐβουλεύσαντο*, ix. 51. Thus the subjunctive in the text denotes that his fear amounted almost to a certainty. The uncertainty in *ὅποτε ἀκούσειαν*, "whenever it might be that they heard it," refers merely to the time, not to the fact, of their hearing it. For they were sure to hear it sooner or later.

8. *λέναι*. Infinitive after *εἶπεν*. "He stated that the wall was built, and told them for the future to come, &c."

9. *ἔφασαν*. Notice the change of number from *εἶπεν*, and then back again to *ἔφη*. The nominative here is the three commissioners, speaking in the name of the Athenians; hence *σφῶν*, *σφίσι*.

10. *βουλεύεσθαι*. This infinitive seems to be attracted to the other infinitive in the sentence, and made like them to depend on *ἔφασαν*. It is by no means uncommon. Cf. *ὅτε δη ἀλάσθαι*, ii. 102; Her. i. 94, vii. 150; Soph. El. 421.

11. *ἐς τοὺς πάντας*. For this use of *ἐς* see note on *ἐς τοὺς*

'Αθ. ch. xxxii. 2. The *ᾠφελία* goes *into* or among the allies, as the *λόγος* *into* or among the Greeks, in *εἰς τοὺς Ἕλληνας ἐλλόγιμον γενέσθαι*, Plat. Gorg. 526, B.; and so too in the next sentence.

12. οὐ γὰρ οἶόν τε. "For it is not possible, save from equal means of defence, to contribute a fair or equal share to the common counsels. All in the alliance, he added, must be without walls, or think that our too having them is right." Καὶ τάδε. "As their state, so too ours;" i.e. "having walls." For the general idea of the sentence, cf. οὐ γὰρ . . βουλευέσθαι, ii. 44.

XXXIV.

1. ἐπὶ κωλύμῃ. Ἐπὶ with the dative denotes object, view, destination; as here, "with the view of stopping the work." Cf. οὐ γὰρ ἐπὶ τῷ δουλοῖ εἶναι ἐκπέμπονται. "For they are not sent out to be slaves," i. 34; and οὐ καὶ ἡ τέχνη ἐπὶ τούτῳ πέφυκεν; "Is not this the original destination of art?" Plat. Rep. 341, D.

2. δῆθεν. As they said—according to their account, not necessarily the true one.

3. τῷ κοινῷ. Ὑπὲρ τοῦ κοινού, Schol. The dative designates the object which participates in the action expressed by the verb, and therefore it may designate the object which is mainly interested or concerned in it. But it is not usual to put an object in the dative, if it is merely interested in the result, without being at all affected by the action, unless it be a personal pronoun. See ch. xxxi. 5. Here, however, τῷ κοινῷ seems to stand in this position. τὸ κοινὸν generally means "the community;" of Athens in ch. xxxi., of Sparta in ch. xxxii., and here, I suppose, of Greece. Now Greece was not affected by, only interested in the embassy. "They had sent the embassy, they said, in behalf of Greece, not, &c." For somewhat similar instances see καίτοι σ' ἐγὼ τίμησα τοῖς φρονούσιν εὖ, Soph. Ant. 904, "In the eyes of the wise," and CEd. R. 610. Some commentators, however, understand τῷ

κοινῷ to be in the dative after παραινήσει, and to mean the Athenian assembly. They translate, "Not to hinder the work, but to suggest advice to the government."

4. ἀνεπικλήτως. "Without preferring complaint."

XXXV.

1. ὅτι ἐγένετο. The more usual construction is δῆλη ἐστὶ γενομένη.

2. ὑπόκεινται. As παντοίων λίθων is the predicate, it would have been sufficient to write εἰσί: but Thucydides employs the particular and graphic word ὑπόκεινται, "are underlaid." For the genitive see ch. vii. 6.

3. καὶ οὐ ξυνειργασμένων. "And not wrought together on a certain plan, but just as one after another they brought them up. And many sepulchral columns and carved stones were embedded in the work. For the wall was carried out larger all round the city." Ἔστιν ἡ. Ἡ seems to be the dative of manner, not of place. Ἐγκατελέγησαν. The original meaning of λέγειν seems to be, "to lay," (German *legen*,) and this apparently is the only notion here, as there was no picking and choosing. Cf. αἵμασις λέγειν, Hom. Od. 18. 359, and the word λιθολόγος, "bricklayer." The following sentence may, perhaps, show how, from the meanings of *laying* and *picking*, follow the later senses of *saying* and *reading*, (in ἐπιλέγεσθαι and the Latin *legere*.) "But he, being no scholar, called to Christian; (for he was learned,) to see if he could *pick* out the meaning; so he came, and after a little *laying* of the letters together, he found the same to be this, &c."—*Pilgrim's Progress*. Γάρ. Columns &c. were used, *because* the wall was larger; the circuit being now 60 stadia.

4. πάντα. Καὶ κοινὰ καὶ ἱερά, Schol.

5. ὑπῆρκετο. Impers. "A beginning had been made of it." Cf. ἐπειδὴ αὐτοῖς παρεσκεύαστο, i. 46.

6. ἀρχῆς . . . ἤρξε. Κατ' ἐνιαυτὸν may mean *through*, or *for* a year, as κατὰ τὴν πόλιν, "through the city;" κατὰ τὸν πόλεμον, "*throughout* the war:" but as the usual meaning of κατ'

ἐνιαυτόν, κατὰ μῆνα, &c., is *year by year*, &c., I consider κατ' ἐνιαυτόν to be the adjective to ἀρχῆς, (τῆς κ. ε. ἀρχῆς, "the year by year, or yearly office,") transferred, as is so usual in Latin and Greek, into the relative clause, and agreeing with ἧς instead of ἀρχῆς. Again, ἧς is attracted to ἀρχῆς, as ἀρχεῖν ἀρχὴν is "to hold an office." Ἀρχεῖν generally governs the genitive, like ἡγεῖσθαι, πρωτεύειν, &c.; for it involves a notion of superiority, see oh. vi. 4. But it is sometimes used with the dative, as here; and there is no reason why it should not be; for certainly the person subject to the rule may be conceived as an indirect object, participating in the action expressed by the verb. Cf. ii. 2, and δαρὸν γὰρ οὐκ ἄρξει θεοῖς, Æsch. Prom. 940. When this year of office was, we do not know. For what Athens owed Themistocles, see Arist. Kn. 815.

7. καὶ αὐτούς. "And expecting them, when become a naval power, to make great strides towards the acquisition of dominion." A future fact, after verbs of thinking, is generally expressed either by the future infinitive, or the present or aorist infinitive with αἶν. But when the idea of expectation is conveyed, the αἶν may be omitted, as here. Cf. Νομίζοντες ῥᾶον σφίσι προχωρεῖν τὰ ἀπὸ τῶν Ἀθηναίων, i. 127; καὶ ἐνόμισαν ἐπιθέμενοι ῥαδίως κρατῆσαι, ii. 3. For this use of προφέρειν, "to make progress," cf. εἰ ἄρα πλούτῳ ὀλίγον προφέρετε, i. 123.

8. εὐθύς. "From the very first," i.e. from his first entrance into public life, when he directed their attention to the sea, and persuaded them to build 100 triremes with the Laurium fund.

9. νῦν ἔτι. "At the present day," i.e. after the Peloponnesian war, when Thucydides wrote. The destruction of the walls by Lysander had been only partial.

10. ἐναντίας. This expression would seem the report of an eye-witness. As soon as one cart had delivered its load, it turned, and thus met another coming up.

11. ἐν τομῇ. The stones were actually, as Col. Leake says

them, squared; though the words mean no more than "angled in cutting," cut into an angular shape.

12. τὸ δὲ ὕψος. "But the height was carried only about half of what he intended." Οἷ is attracted to the genitive after ἤμισυ, the full sentence being ἐκείνου ὃ τελεῖν διανοεῖτο.

XXXVI.

1. τριάκοντα. Under Aristides and Cimon.

XXXVII.

1. νεωστί. After the battles of Platæa and Mycale. Cf. Οἱ ἀπὸ Ἰωνίας καὶ Ἑλλησπόντου ξύμμαχοι, ch. xxxi.

2. κατὰ τὸ ξυγγενές. "On the score of relationship." The Achæans, who were driven out of Argolis and Lacomia by the Dorian invasion, drove out in turn the Ionians from the northern slip of Peloponnesus; and these latter took refuge with the Athenians, as of Ionian descent; and lived at Athens, not as citizens, but *σύνοικοι*. Attica, however, not being large enough to hold them, (ὡς οὐχ ἱκανῆς οὔσης τῆς Ἀττικῆς, i. 2,) most of them some years after migrated to Asia Minor, with Athenian citizens for *ἡγεμόνες* of the colony; and thus Athens was their *μητρόπολις*, and they were accounted *ξυγγενεῖς* of the Athenians, see ch. xxx.

3. προσεῖχον. "They directed their attention, or gave their mind to (their proposals), as meaning not to overlook them."

4. αὐτοῖς. To the allies.

5. κατηγορεῖτο. The genitive with κατὰ designates the object aimed at; τοξεύειν κατὰ σκοποῦ is "to shoot at a mark;" σκόπει τοῦτο κατ' ἀνθρώπων, Phæd. 70, D., "observe this in men," (men being the object at which the observation is aimed;) εἰπεῖν τι κατὰ τινος, or κατεῖπειν τί τινος, "to say anything at a man," generally in a bad sense, "against;" κατηγορεῖν τί τινος, "to pronounce anything at (or against) a person," (formally, as one would in the ἀγορά;) hence κατηγορεῖται τί τινος means, "something is pronounced against a

person;" and in the text, "much wrong-doing was pronounced against (or imputed to) him," is the literal translation.

6. ἡ στρατηγία. Poppo reads ἡ στρατηγία, "his command seemed rather, &c.;" and certainly the subject to ἐφαίμετο cannot be well omitted.

7. ξυνέβη. After ξυνέβη, there is the accusative αὐτὸν (omitted) before καλεῖσθαι, and the accusative τοὺς ξυμ. before μετατάξασθαι.

8. τῷ ἐκείνου. For this genitive see φιλίαν αὐτοῦ, ch. xxxiii. 1; add πικρὰς ὀδῖνας αὐτοῦ, Soph. Tr. 42.

9. παρ' Ἀθηναίους. Παρά means, "by the side of;" παρά τινος, "from by the side of;" παρά τινι, "by the side of;" παρά τινα, "to by the side of,"—a person. Thus, μετατ. π. Ἀθ. is "to change sides (μετὰ), and range themselves on the side of the Athenians."

10. ἰδίᾳ. For a similar collocation of words, see i. 68 and 141.

11. εὐθύνη. Εὐθύνη is, literally, "a setting straight," hence "punishment." καὶ ὄνομα τῇ κολάσει ταύτῃ, ὡς εὐθυνούσης τῆς δίκης, εὐθύναι, Plat. Prot. 362, E. But the more common meaning is, "a scrutiny of accounts or official duties." In the verb both ideas seem implied; "he was held accountable and punished for his wrongs against individuals." Εὐθύνας δέδωκε καὶ κατεδικάσθη, Schol. The genitive designates the cause of his punishment. See ch. xx. 2; and cf. ἴσως σοι θυγατέρος θυμούμενος, Eur. Or. 751.

12. τὰ μέγιστα. This accusative depends on ἀδικεῖν. See ch. i. 1. Observe the μὴ after ἀπολύεται. The Greeks generally insert it after verbs implying an idea of negation.

13. κατηγορεῖτο. "Yet Medising in particular was brought against him, and it seemed to be a very clear case," i.e. to others, generally.

14. οὐκέτι. His command as ναύαρχος lasted two years; so that at the present time (the middle of 477 B.C.) it had not naturally expired. He returned, however, on his own authority. See i. 128.

15. σφίσι. "For fear lest they should have those who went out spoilt." For this dative, see ch. xxxi. 5.

16. ἀπαλλαξέοντες. "But also through a desire to be rid of, &c.;" the desiderative form of ἀπαλλάσσω.

17. ἐν τῷ τότε παρόντι. Either τότε or παρόντι is sufficient; but cf. περὶ δὲ τῶν ἔπειτα μελλόντων, i. 123.

XXXVIII.

1. ἔταξαν. "Arranged which of the cities were to supply money against the barbarian, and which ships. For they had for a rallying-cry, to take vengeance for what they had suffered by ravaging the king's country." In πρόσχημα there is not necessarily any notion of deception, any more than in πρόφασις: cf. τὴν ἀληθεστάτην πρόφασιν, i. 23. It means, "that which one holds out before what he is doing, as a reason for it;" hence, when used by a party, *watchword*, *rallying-cry*. The nominative to ἦν is ἀμύνασθαι, and the accusative before ἀμύνασθαι is αὐτοὺς understood, with which agrees δηοῦντας. Ὦν = τούτων ᾧ, the genitive after ἀμύνασθαι, denoting the *cause* of vengeance; that from which it proceeded. Injury has vengeance attached or belonging to it, as an essential condition.

2. αἱ ξύνοδοι. Literally, "Their meetings were made into the temple;" the preposition ἐς following from the idea of motion in ξύνοδοι. By the time of the Peloponnesian war the tribute was increased to 600 talents.

XXXIX.

1. ἡγούμενοι. "Now it was as leaders of, &c. that they accomplished both in war and administration all that was done by them both against the barbarian, and their own allies on revolting, and those of the Peloponnesians who from time to time came in contact with them in particular cases."

2. τὴν ἐκβολήν. "This digression from my narrative."

3. χωρίον. "This spot" in history. So τόπος and locus.

4. τούτων δέ. "While even the writer who has touched

upon these events (between the Persian and Peloponnesian wars), namely, Hellanicus in his Attic history (ἡ Ἀτθίς, in four books), has recorded them briefly, and without accuracy in his dates. And at the same time they show in what manner the empire of the Athenians was established." The genitive is used with ἀπτεσθαι, ψάνειν, &c., because touching, &c. is not conceived to extend to the entire object, but only to a part of it. Hence the object touched, as a whole whereof a part is conceived, stands in the genitive. Observe the common Greek construction by which τῆς ἀρχῆς, instead of being the subject to κατέστη, as in English, is attracted into connexion with ἀπόδειξιν. Cf. τὴν σφέτεραν πόλιν ἐβούλοντο σημαίνειν, ὅση εἴη δύναμιν, i. 72; τὴν σὴν ὅπου σοι μητέρ' ἐστὶ νουθέτει, Eur. Ion, 1307; ὁρᾷς, Ὀδυσσεύ, τὴν θεῶν ἰσχὺν ὅση, Soph. Aj. 118.

XL.

1. τὴν ἐπὶ Στρυνμόνι. This addition distinguishes it from Ἡϊόνα τὴν ἐπὶ Θράκης Μενδαίων ἀποικίαν, iv. 7.

2. Μήδων. Under Bojes. See Her. vii. 107.

3. παρεστήσαντο. "Reduced;" literally, "made to stand beside themselves."

4. ὥς ἐκάστη. For this construction, see ch. xxxi. 3. The two words came apparently to be used and declined as one, the idea implied being, that the identity of fact is attended with variety of circumstance. The nominative to ξυνέβη is τὸ δουλωθῆναι. Ἐκάτερος and ἑκαστος would seem comparative and superlative forms from the element ἕκα, one; ἑκάς is the first Sanscrit numeral. Derivable from it is the idea of separation and distance in ἕκας, ἕκαθεν, ἐκάεργος; and of individuality, will, in ἐκὼν, ἕκηνος, ἕκατι.

XLI.

1. καὶ μέγιστα. "And above all, their being in arrears with their tributes and ships, and, in particular cases, desertion of an expedition." The expression εἰ τῷ ἐγένετο (if it hap-

pened to any), and the neuter form of the substantive, seem to denote particular facts, rather than a general habit. Mere reluctance to serve is implied by ἔκδεται νεῶν. In the speech of Hermocrates (vi. 76) λιποστρατία has the more general meaning, "reluctance or refusal to serve."

2. τὰς ἀνάγκας. "In applying their means of compulsion;" the word gives the notion of torture. Ang. "Putting on the screw."

3. οὐκέτι. "No longer so popular in their rule as at first."

4. ἐτάξαντο. "Agreed to pay their quota in money instead of (the) ships (adjudged by Aristides)." Observe the subjunctive ὅσι in connexion with the past tense of ἐτάξαντο, and see ch. xxxiii. 7. ἱκνείται means "it becomes," Her. ix. 26; hence ἱκνούμενος, becoming, proper, proportionate.

5. ξυμφέρουεν. "From the funds which the allies contributed" from time to time; hence the optative, which denotes indefinite frequency. Cf. *As καταδύσειαν, i. 50, and *Οσοὺς λάβοιεν, ii. 67.

XLII.

1. ἀμφοτέρα. "In both, *i.e.* in the land and sea battles." The accusative after a verb designates not merely the immediate object of the action expressed by the verb, but also the object to which the idea or quality expressed by the verb particularly belongs. The object after the verb "to defeat" is not only the army defeated, but also that without which a defeat cannot take place—a battle. See ch. i. 1, and compare such expressions as πάντ' εὐδαιμονεῖ, "he is in all things happy," his happiness belonging to, and therefore conceived as operating on, all things. Such is the origin of what is called the adverbial use of the accusative.

2. τὰς πάσας. "In all to the number of the two hundred" (which composed the fleet). This would seem to be the meaning of the τὰς before διακοσίας, which Bekker has on good authority inserted. As the defeated ships ran on land,

and the land force was dispersed, all the ships would probably be taken.

3. *χρόνῳ δέ*. "But in course of time it fell out that the Thasians revolted from them, in consequence of a difference with them about the markets on the opposite coast of Thrace, and the mines which they (the Thasians) enjoyed." The singular, *τὸ μέταλλον*, here (as in next ch.) means the mining district or works, including all the mines as one whole. The Thasians had gold mines both in their own island and on the mainland opposite. From Scape Hyle they obtained eighty talents yearly. See *Her. vi. 46*. The position of the words *ἐν τῇ ἀντ. Θράκη*, seems to imply that the mines in the island are meant here; though those in Thrace would be a more probable cause of quarrel with the Athenians. See *τὴν τε ἡπειρον καὶ τὸ μέταλλον ἀφέντες*, ch. xliii. *Νέμεσθαι* means "to divide among themselves," "to possess." In Thucydides it generally implies possession as a means of revenue or existence. Cf. i. 2; ii. 72.

4. *νῦν δέ*. From the time of the colony under Hagnon, B.C. 437. Aristagoras of Miletus had tried to effect a settlement here B.C. 497, but had been killed by the Edonians. See iv. 102, and *Her. v. 126*. This, the second attempt, was made B.C. 465.

5. *αὐτοί*. The original subject to the sentence, *οἱ Ἀθηναῖοι*, passes here into that portion of them who were sent out. Cf. *δεδιότες οἱ στρατηγοί*, i. 49.

XLIII.

1. *ἔμελλον*. Supp. *ἐπαμῦναι ἐσβαλόντες*.

2. *τοῦ . . . σεισμοῦ*. The article implies the great well-known earthquake. It laid Sparta in ruins, and killed thousands. Hence the weakness, which encouraged the Helots to revolt.

3. *αὐτοῖς*. The dative of the interested object; *αὐτῶν* might have been used, as the genitive after the *ἀπὸ* in *ἀπέστησαν*, but the dative indicates more clearly that the Lacedæmonians were concerned in the revolt. See ch. xxxi. 5.

4. *Θουρίαιαι*. The towns of Thuria and Æthea lay inland in old Messenia.

5. *ἐς Ἰθώμην*. The preposition *ἐς* follows the idea of motion necessarily conveyed in revolt. Cf. *ἀναστήτω ἐς ἐκείνο τὸ χωρίον*, i. 87; *καὶ ἡ ναυμαχία ἐτελεύτα ἐς νύκτα*, i. 51.

6. *πλείστοι*. "Now most of the Helots (who revolted) were the descendants of the old Messenians, enslaved in those well-known wars. Hence the entire number (who revolted) were called Messenians." And the revolt has been sometimes called The Third Messenian War.

7. *τρίτῳ*. "In the third year of the siege."

8. *φέρειν*. Supp. *χρήματα*. To be tributary; to pay money instead of ships.

XLIV.

1. *πλήθει*. This is the dative of manner or style, not accompaniment. They did not come together with great numbers, being themselves the numbers, but "in no small number."

2. *τειχομαχεῖν*. So the Persians, who had taken refuge after Plataea in the wooden camp, could not be dislodged till the Athenians came up, *τῶν Λακεδαιμονίων οὐκ ἐπισταμένων τειχομαχεῖν*, Her. ix. 70. Since then, the Athenians had had good practice in ejecting the Persian garrisons from Thrace and the Hellespont, Her. vii. 106.

3. *τοῖς δέ*. "Whereas on the side of the Lacedæmonians, as they had now got on their hands a long siege, there seemed to be a want of this skill; for by force indeed they could have taken the place." *Τούτου, i.e. τοῦ τειχομαχεῖν*. *Ἐνδεᾶ*, "things seemed to be wanting." For a similar impersonal use, cf. *Ἐπειδὴ αὐτῷ ἐτοῖμα ἦν*, ii. 98; *πλωϊμωτέρων ὄντων*, i. 7, 8. The genitive after verbs and adjectives denoting deficiency, want, &c., follows from conceiving the relation of essential connexion as ceasing.

4. *φανερὰ*. The Spartans had conceived a secret grudge,

ch. xxxiv.; and the Athenians might possibly have heard of the promise made to the Thasians, ch. xliii.

5. *μή τε . . . νεωτερίσωσι*. The idea of fearing is carried on from *δείσαντες* to this sentence; and the use of the subjunctive shows how imminent they considered the danger. See ch. xxxiii. 7.

6. *ἐπὶ τῷ*. "Knew that they were dismissed not upon the better ground (that they were no longer wanted), but in consequence of some suspicious circumstance having arisen. And taking it as an insult, and not having expected to receive this treatment at the hands of the Lacedæmonians, immediately on their return they abandoned the alliance made with them against the Persians, and, &c."

XLV.

1. *ἐφ' ᾧ τε*. "On condition of their leaving Peloponnesus, and never again setting foot on it." The construction seems to be, *ἐπὶ τούτῳ ξυνέβησαν, ᾧ, or ᾧ τε, &c.* "They surrendered on this condition, by which, &c." It is difficult in English to give any distinction between *ὅς* and *ὅστε*. Hermann (Soph. Œd. Rex, 688) explains *ὅστε*, "qui, quoquomodo respectes." The future is retained in the oblique clause, as used by the Messenian speakers, "We will go out, and never again set foot, &c."

2. *εἶναι*. This infinitive depends on *ξυνέβησαν*.

3. *ἦν δέ τι καί*. The *καί* intimates that this was one among other reasons for letting them go.

4. *προσεχώρησαν δὲ καί*. This *καί* connects the Megarian with the Argive alliance.

5. *καὶ Κορινθίους*. "And it was especially from this circumstance that the Corinthians first began to conceive their intense hatred for the Athenians."

XLVI.

1. ὑπὲρ Φάρου. "Over against Pharos." The town looked over, or higher than the island. Generally people at sea are said to be over (ὑπὲρ) the land. See ch. liv.

2. τῶν δύο μερῶν. "Two-thirds of Memphis." When a whole is divided into parts, and of these parts a certain number is considered in one regard, and the remaining number in another, each of these numbers is equally definite. Two of the three parts of Memphis being taken, and the third not; the two taken are as definite and distinct as the one not taken. Hence the Greeks use the article before both. Cf. καίτοι Πελοποννήσου τῶν πέντε τὰς δύο μοίρας νέμονται, i. 10. The two divisions, Laconia and Messenia, are as distinct as the other three. Cf. τῶν δύο μοιῶν, i. 74; ii. 10, 47.

3. Λευκὸν τεῖχος. The white castle at Memphis was the head-quarters of the Persian troops in Egypt,—120,000 in the time of Herodotus. There is an inscription in the Louvre containing the names of Athenian citizens who died in battle in the course of one year in Cyprus, Egypt, Phœnicia, among the Haliensians, at Ægina, and at Megara.

XLVII.

1. ἐς Ἀλιδάς. "Against (the town of) Haliaë." This is the common reading; but the true form is Ἀλιᾶς (accusative plural, from Ἀλιεῖς,) as restored by Poppo, and confirmed by the inscription just alluded to, where it is written ΕΝΑΛΙΕΥΣΙΝ. These Halieis Arnold supposes to be the περίοικοι of the Dorian Argives; the remains of the old inhabitants who still occupied the extreme point of Argolis, and maintained themselves, as their name imports, by fishing. Not being gathered into a town, but living in scattered villages, they are spoken of as a tribe, not a city.

2. Κερυφαλεία. A small island, lying between Epidaurus and Ægina.

3. τὸ πρὸς Αἰγίνη. "Their army before the town of Ægina." Πρὸς, with dative, signifies "close to;" with genitive, "towards;" with accusative, "to, against."

4. τῶν ἐκ τῆς. "Of those left behind in the city." But the Greeks, instead of ἐν τῇ πόλει, say ἐκ τῆς πόλεως, because motion from the city is signified in the sentence.

5. οἱ τε πρεσβύτατοι. Above sixty and below twenty years of age.

6. καὶ ἐνόμισαν. "And each party thought that they themselves had not the worse in the action."

7. ὁμως. Notwithstanding that each claimed the victory.

8. ἀνθίστασαν. "Set about erecting." They did not complete it. Hence the imperfect tense.

XLVIII.

1. προσβιασθέν. Poppo understands the πρὸς to refer to the χωρίον (field); "being driven toward it."

2. ᾧ ἔτυχεν. "Which happened to have a large ditch surrounding it;" the construction being, ᾧ ἔτυχεν ὃν δρυγμα μέγα περιέϊργον αὐτό.

3. αὐτοῖς. This again is the dative of the interested object. The Corinthians were concerned in the return of the majority home; they got them safe back again.

XLIX.

1. τὰ μακρὰ τεῖχη. The wall to Phalerum was .35 stadia long, to Piræus 40. These walls were divergent, not parallel. They were completed B.C. 456. After the Thirty Years' Peace (B.C. 445) Pericles built a second wall to Piræus, precisely parallel and near to the former, between it and the Phaleric wall. And these two walls to Piræus came to be called the Long Walls, being similar to those built by the Athenians from Megara to Nisæa. See ii. 13. The new wall, by way of distinction, was called τὸ διὰ μέσου τεῖχος, "the Middle Wall" (by Socrates, who says he heard Pericles advising the Athenians about it, Plat. Gorg. 455); and also τὸ νύτιον τεῖχος.

"the Southern Wall" (by Æschines, de Fals. Leg. 173). The old wall (to Piræus) was called τὸ ἑξωθεν, "the Outer Wall," ii. 13; and also τὸ βόρειον τεῖχος, "the Northern Wall," Plat. Rep. 439. The wall to Phalerum was generally called the Phaleric Wall; though sometimes the two walls to Piræus were counted as one τεῖχος, and then this and the Phaleric were called τὰ μάκρα τεῖχη. When Lysander took Athens, all three were destroyed, and probably Conon only restored the two to Piræus. Col. Leake traced the foundations of two walls, 550 feet apart; he could see no sign of a third.

2. Βοιόν, κ. τ. λ. These accusatives are in apposition with Δωριᾶς; the name of the people being put for the name of the country, as Ἀλιᾶς, ch. xlvii. And the three towns made up the country.

3. βασιλέως. This word belongs to Plistoanax, not Pausanias, who was only regent, i. 132.

4. καὶ ταύτη. "This way also," as well as by sea.

5. τὸ δέ τι καί. "And in part also certain Athenians were secretly leading them on, with the hope of putting an end to the democracy, and the building of the long walls." For the form τὸ δέ τι, cf. τὸ δέ τι καὶ πολέμοις οἰκείοις ἐξεργόμενοι, i. 118.

6. ἐπ' αὐτούς. "Marched up (to the rescue) against them:" but ἐβοήθουν ἐπὶ τὴν Πύλον, iv. 8, "They threw aid into Pylus."

7. ὡς ἕκαστοι. See ch. xxxi. 3.

L.

1. περιέλλον. "They pulled down the wall (from round the city)".

2. τὰ τεῖχη, κ. τ. λ. These articles are all required to define the walls properly. "The walls, I mean their own"—Thucydides had been speaking of the wall of the Tanagræans; "I mean the long walls"—he had spoken before of the city walls.

3. ἀποβάσει τῆς γῆς. For this genitive see ch. xxxiii. 1.

The land having a descent made upon it, may be considered the possessor of the descent.

LI.

1. ἐπέμενον. "Staid on there."

2. ἐκράτουν. The use of the imperfect implies, not that they made themselves masters of Egypt, but that they were in a fair way to do so. They actually did make themselves masters of the banks of the Nile, as far up as Memphis, and two-thirds of that town. See ch. xlv., from which this present narrative is resumed.

3. ὥς δὲ αὐτῷ. "But when he found that matters did not go on well with him, and that his money was being spent in vain." Here again the imperfect shows that the money was not all spent. And αὐτῷ is the common dative of the indirect object.

4. Ζωπύρου. The Persian through whose treachery Babylon was taken by Darius, Her. iii. 160.

5. διώρυχα. The island seems to have been formed on one side by the Nile, and on the other by a canal. In the latter the Athenian fleet was stationed.

6. πεζῇ. "In land fashion," land-wise. Πεζῇ is the dative of manner, used adverbially. It must be taken with εἶλε.

LII.

1. πολεμήσαντα. "After having been in a state of war." Πολεμησάντων might have been expected, but the nominative is supported by Greek usage; cf. οὐδ' ὁ ῥιπτός Ἰφίτου μόρος, Soph. Trach. 355.

2. καὶ ἄμα. The καὶ answers to the preceding τε, and thus the warlike character of the marsh-men is combined with the extent of the marshes, as a reason why he could not be taken. It appears from Herodotus (iii. 15), that this Amyrtæus was finally reduced by the Persians, and his son Pausiris allowed to reign in the Delta. He must be distinguished from Amyrtæus the Saite, who revolted from Darius Nothus, B.C. 414.

and who was succeeded by four successive Egyptian kings, forming the 29th dynasty, himself being reckoned as the 28th. Egypt was not reduced again till the reign of Ochus, about sixty years afterwards.

3. *ἔσχον*. "Stopped." From *ἴσχω*, which is both transitive and intransitive. Cf. *Ἑλληνικοῦ πολέμου ἔσχον*, ch. liv. The word commonly has a special nautical meaning, as here; to stop (*τοῦ πλεῖν*) from sailing, bring to, put into shore. Thus it is used with *ἐς*: *Ἔσχε καὶ ἐς Νότιον*, "He put into Notium, iii. 34. *Κατὰ* means "at," "over against," cf. *ἴσχουσαι κατὰ Ἀπολλώνιον*, ii. 91. The Mendesian horn is that branch of the Nile on which Mendes was situated. Pindar has *ἔσχατον Νείλου κέρας*. Compare the mythical representation of river gods as bulls with horns.

4. *εἰδότες*. This is one of the many instances in which the construction accords with the sense rather than with the words; *εἰδότες* agreeing with the idea of men in the triremes. Cf. *στρατία—πράσσοντες*, and *εἰρητο δὲ θεραπεύοντες*, vi. 61; *καὶ τοῖς Συρακοσίοις κατάπληξιν ἐγένετο—ὀρώντες*, (as if it were *κατεπλάγησαν*), vii. 42.

LIII.

1. *βασιλείως*. Probably Tagus, chosen to command the nation in war, as Jason and Alexander of Pheræ afterwards were.

2. *ὅσα μὴ*. The full sentence might run, *τῆς γῆς τοσαῦτα ἐκράτουν, ὅσα ἐκράτουν*, "they were making themselves masters of the country, so much as they were in a condition to do without, &c." The accusatives *τοσαῦτα* and *ὅσα* express the extent to which the action expressed by the verb reaches, and therefore are conceived as operated on by it. This would seem the original construction; but *ὅσα μὴ*, like *ὅτι μὴ, ἄτε, ἀμφοτέρω*, (i. 13, see ch. xlii. 1,) has obtained an independent adverbial use.

3. *τῶν ὅπλων*. Whenever the Greek hoplites halted, they *piled their spears* and shields; and thus the expression *τὰ*

ὄπλα gives the idea of station, camp. For the habit, see ii. 2 ; iv. 91 ; vi. 58, &c.

4. παραλαμβάντες. This word, the same as that used with reference to the Bœotian allies at the beginning of the chapter, would seem to imply that Achæa had been already included in their alliance, though the fact is nowhere recorded. The same appears from ch. lvii., where the Athenians agree to resign Achæa. The word means, "Having received into their ranks Achæans, *i.e.* the Achæan contingent." It certainly might mean, "Having received the Achæans into their alliance;" but this would seem a very cursory way of mentioning so important a fact, and would not accord with the meaning of παραλαμβάντες at the beginning of the sentence.

5. Ἀκαρνανίας. The genitive after Οἰνιάδας, (as Θεσσαλίας after Φάρσαλον supra,) the country in which a place is situated being possessor of the place.

LIV.

1. ὑπὲρ Σαλαμῖνος. This is one of the many expressions which illustrate the notion of the sea being higher than the shore. For the same word cf. ἀποσαλεύσας ὑπὲρ τοῦ στρατοπέδου, i. 137, and viii. 95. Similar are μετέωρος, "out at sea," suspended, as it were, in the air; ἀνάγειν, "to put to sea," with its opposite κατάγειν, "to put to shore;" also, αἶρειν, "to set sail,"—to lift the ship up from land; οἱ δὲ τὰς ναῦς ἄραντες ἀπὸ τῆς γῆς, i. 52; and ἡ ἄκρα ἀνέχει, i. 46, not "juts out," but "rises up" from the line of shore.

2. ἀμφοτέρω. See ch. xlii. 1, and cf. πόλεμον ἐστράτευσαν just below.

3. καὶ . . . πάλιν. "And so did the ships from Egypt which had come with them."

LV.

1. Βοιωτῶν. The genitive after τῶν φευγόντων. These exiles had been expelled after the battle of Θευορύχτα.

2. *ὡς ἐκάστοις*. See ch. xxxi. 3. The expression has here lost its grammatical construction, being used like one word.

LVI.

1. *στρατίᾳ*. This dative designates not simple, but subsidiary concomitance. See ch. v. 1. A general marches not in a private manner, but in a public; his style is army-like. And the army being thus in the dative, the numbers which compose the army are in the dative also; as, *Ἀθηναῖοι ἐστράτευσαν αὐτῶν χίλιοις ὀπλίταις*, ch. lv., where clearly the Athenians are not accompanied by the 1,000, themselves forming them.

LVII.

1. *Ἀχαΐαν*. See ch. liii. 4.

2. *τῶν δὲ Σαμίων*. Here again the construction accords with the sense. The genitive *τῶν Σαμίων* depends on the subject of the sentence, with which agree *ξυνθήμενοι*, *ξυλλέξαντες*, and *διέβησαν*. This subject is not *τινές*, but the idea expressed, *i. e.* the persons implied, by the parenthesis *ἦσαν . . ἤπειρον*. Thucydides does not say *οἱ φυνάδες*, because he has not yet explained who they were.

3. *ἐπανάστησαν*. Before the late events the government at Samos had been aristocratical. Individual democrats applied to Athens for aid; and the Athenians in answer to their call came with a fleet, and established a democracy. Now individual aristocrats rise against the democracy, and overthrow it; and at once the new government revolts from Athens (*ἀπέστησαν*). This instance, if we allow for the counter-intervention of Sparta, affords a fair sample of Greek revolution.

4. *τῶν πλείστων*. Some of the democratical party either still maintained opposition in the island, or, like the individual aristocrats mentioned above, fled to the mainland. As *ἐκπύρηναν* with the genitive does not mean simply, "they defeated," (it means this with the accusative,) but "made them-

selves actually masters of," the latter supposition is admissible.

5. *τοὺς ἄρχοντας*. Athenian officers, either military or civil, probably answering to our term "residents."

LVIII.

1. *ταῖς ἑκαίδεκα*. Another instance of construction following idea. In the writer's mind the 60 ships are divided into two distinct portions, consisting of 16 and 44 ships; and to each of these the definite article may with equal propriety be prefixed, as each is a distinct and definite number. In English we can only use it with the one last mentioned, but the Greeks can affix it to either; to the latter, as *αἱ ἑνδεκα*, vii. 25; to the former, as here, and a little below, *αἱ εἴκοσι*, where the 70 Samian ships are again divided in the writer's mind into two distinct parts, the 20 transports, and the 50 men-of-war. This seems to me to correspond in principle with the use of *καὶ* in either clause of a conjoined sentence. See note and references, ch. xxxii. 1.

2. *ἐπὶ Χίου*. *Ἐπὶ* with the genitive of place means generally (motion) "towards," "for," not necessarily implying arrival at, as *ἐπὶ Ὀλύμβου ἀποπέμπουσιν*, i. 62; with dative, (rest) "at," or "on," as *οἱ οἰκοῦσιν ἐπὶ τῷ Ἰσθμῷ*, i. 56, (though sometimes the genitive is used thus, *ἐπὶ τοῦ Ἰσθμοῦ*, i. 13;) with accusative, (motion) "to," as *ἐπὶ Κερκύραν*, i. 44. This meaning with the genitive is especially to be noticed here, as on it depends the present form of *περιαγγέλλουσαι*. See next note.

3. *περιαγγέλλουσαι*. The common construction is *οἴχεται ἀγγελῶν*, "he is gone to tell," the telling being future to the going; but *οἴχεται ἀγγέλλων*, "he is gone telling," is not wrong, when the telling is contemporaneous with the going. Thus, *πέμπει με σοὶ φέροντα τάσδ' ἐπιστολάς*, Soph. Aj. 781, where the bearing commences with the sending. Hence, in the text, we must understand that the squadron recruited on their way; they were not sent to Chios and Lesbos only to

recruit; this would be ἐπὶ Χίον περιαγγελοῦσαι, but they were sent recruiting from place to place (περί), with Chios and Lesbos for their ultimate destination (ἐπὶ with genitive); though, in point of fact, succours are mentioned afterwards as coming from these islands only. Thus it is good English to say, "He is gone out riding," and even, "He is gone fishing," because fishing, though not contemporaneous with going, is the only idea connected with it; but it would not be correct to say, "He is gone down to the river fishing," but "to fish;" a space of time being implied between the going and arriving at the river, where the fishing begins.

4. βοηθεῖν. This infinitive is quite simple. Their message was, directly, βοηθεῖτε, and this is expressed, obliquely, by the substantive form of the verb, *i.e.* the infinitive.

5. δεκάτου αὐτοῦ. Among the nine others was Sophocles the tragic poet.

6. πρὸς Τραγία. Like ἐπὶ, πρὸς with genitive of place means "looking towards," ἐστρατοπεδεύοντο πρὸς Ὀλύνθου, i. 62; with dative, "close to," "at," πρὸς τῷ ἱσθμῷ, i. 62; with accusative, "to."

7. ἀπὸ τῶν ἐφορμουσῶν. "From the blockading squadron."

8. ἐπὶ Καύνου. Towards Caunus in particular, Caria generally.

9. ἐσαγγελθέντων. The genitive singular would be quite simple, as it would agree in gender, number, and case with the sentence ὅτι . . . πλέουσιν, as with a substantive, forming with it a genitive absolute. So δηλωθέντος . . . ὅτι ἐγένετο, i. 74. The plural is either a confusion between ἐσαγγελθέντος ὅτι, and ἐσαγγελθεισῶν νεῶν ὅτι, like διὰ τὸ ἥδη φοβεροὺς παρόντας Ἀθηναίους, iv. 63, or else we may suppose that the information was repeatedly given, and that therefore the sentence ὅτι . . . πλέουσιν is in the plural, and ἐσαγ. as agreeing with it, in the plural also.

10. ἐπ' αὐτοῦς. Ἐπὶ with accusative of person seems to mean "to," for any purpose whatever. Here I think it means "to, to oppose," *i.e.* "against them," though αὐτοῦς

is understood by some to be the Samians, in which case it would mean, "to, to help them." Just below it means, "to, to fetch," ἐπὶ τὰς Φοινίσσας. Cf. Ἐπὶ Ἀλκιβιάδην, vi. 53.

11. καὶ ἐκ τῆς Σάμου. As Pericles from the Athenian fleet, so too Stesagoras, a Samian, from Samos.

LIX.

1. ἀφράκτω. As the adjective precedes the article, it must be considered as forming with the rest the predicate. "The camp was unguarded, and so they fell on it." Just as in the common instance, μεγάλην τὴν κεφαλὴν ἔχει, "he has a large head," the predicate is μεγάλην ἔχει.

2. τῆς καθ' ἑαυτούς. The sea opposite, over against them—their own sea. So κατὰ τὴν Λακωνικὴν, iv. 3; κατὰ Μαλέαν, iv. 53.

3. καὶ ἐκ τῶν Ἀθηνῶν. "And from Athens there afterwards came up, to the number of forty, the fleet under Thucydides, &c.; and to the number of twenty, the fleet, &c."

4. ἀδύνατοι. The entire Athenian fleet was enormous. Counting up, we have 44 + 40 + 25 + 40 + 20 + 30 (=199) ships. It was always the policy of Pericles to bring up at once overwhelming masses. It was thus he recovered Eubœa.

5. κατὰ χρόνους. "By instalments,"—at certain times.

6. Βυζάντιοι. With the submission of Samos and Byzantium, B.C. 440, Thucydides closes his prefatory sketch of the Athenian empire. The next events of importance are the affairs of Coreyra and Potidæa, which form the prelude to the Peloponnesian war, and with which the Second Part of this History will commence.

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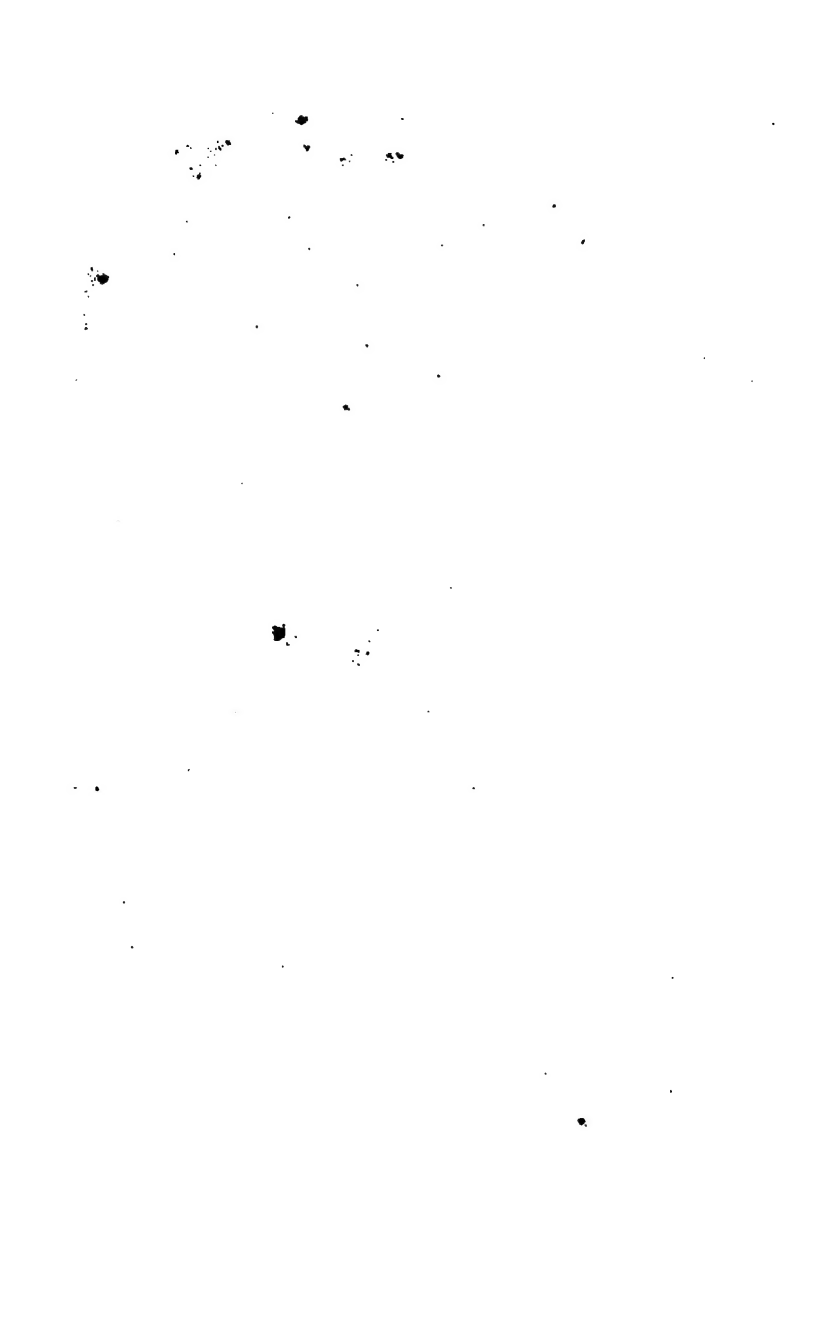
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